SPIRITVALL FOOD, AND PHYSICKE.

Viz.

MILKE *for the Younger.*
MEAT *for the Stronger.*
The Substance of Diuinitie.
A Pill to purge out Poperie.

The fourth Edition, corrected and inlarged by the Author IOHN MICO, Preacher of Gods Word in *Exeter.*

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TO ALL CHRISTIAN Parents, and Gouernours of Families; Grace and Peace *be multiplied.*

IT is (as yee know, welbeloued) the Commandement of God, That Parents should teach and instruct their children in the true Religion and worship of God, as it is to be seene in these places following, *Deut.* 4. 9. 6. 6. 11. 18, 19. *Prou.* 22. 6. *Ephes.* 6. 4. Examples also there are of many that did it, as, *Abraham, Dauid, &c. Gen.* 18. 19. 1 *Chron.* 28 9. *Prou.* 4. 3, 4. *Timothy* knew the Scriptures from a child, 2 *Tim.* 3. 15. and that (no doubt) by the instruction of his mother, and his grandmother, who are commended for their faith by S. *Paul*, 2 *Tim.* 1. 5. Secondly, the benefit that followeth hereof, is great, *Prouerbs* 22. 6. And the want hereof is the cause of much euill to your children, and (many times) of great griefe to your selues. Bee diligent therefore and carefull to performe this duty. Parents, generally, teach their children to say the Lords prayer, the Creede, and the ten

Commandements: and it is a good and commendable thing for them ſo to doe. But they are not there to ſtay, (as if it were ſufficient to ſay theſe things without booke) but to goe further, and to teach them the meaning thereof. Many aged perſons there be, that can ſay the words, but vnderſtand little or nothing thereof: nay, know not ſo much as what the Creed is, but vſe it for a prayer. The reaſon hereof, is, they were not inſtructed in their youth. That all therefore (euen the ſimpleſt) may be able to teach their children the meaning of the things aforeſaid, I haue here framed, firſt of all, a very ſhort Catechiſme for little ones; from the age of foure, to 6. or 7. yeares. In which time, I thinke there is ſcarce any of ſo weake capacitie, but may be able to learne it. Secondly, I haue framed another, fit for ſuch as are of ſix or ſeven, till they come to ten or twelue yeares of age, and may in that time be eaſily learned: and the rather, becauſe the firſt is comprehended in it. Then thirdly, I haue more particularly and largely ſet downe the meaning of each Article of the Creed, of the Sacraments, of euery Commandement, and of euery petition of the Lords prayer: with diuers other points neceſſary to be knowne of all Chriſtians, and that before they come to be partakers of the Lords Supper. And this alſo may the more eaſily be learned, becauſe the ſecond Catechiſme

is included in it. And in all three I haue laboured for three things, namely, order, brenity and plainneſſe. For this I finde by (30. yeeres) experience, (in the Miniſtery) that things orderly, briefly, and plainly handled, are beſt remembred, and ſooneſt learned: and though the Answers be many, yet if they be ſhort and plaine, both chidren and others will learne them with eaſe and delight. Concerning the method and order here obſerued, it is this:

Firſt, briefly it ſheweth the benefit of Catechizing, what it is, and what be the parts of it, *Queſt.* 1. to Q. 8.

Secondly, it ſheweth what God is, and ſetteth downe his workes of Creation, and Prouidence, and namely, mans creation. All which are comprehended in the firſt Article of the Creede, *Queſt.* 8. to 30.

Thirdly, it diſcouereth our miſery, by reaſon of ſinne, *Queſt.* 30. to 44.

Fourthly, it declareth how wee are redeemed from our miſery, namely, by Chriſt, where is ſhewed what Chriſt is concerning his perſon, *Queſt.* 44. to 57. Then what he did to worke our redemption, and to make it perfect, the which is ſet downe in the 4, 5, and 6. Articles, *Queſt.* 57. to 74. And what is the laſt worke that Chriſt ſhall performe on earth, *Queſt.* 74, 75, 76.

Fifthly, it maketh knowne, how all that which

Christ hath done, is made profitable to us, Quest. 77. to 81.

Sixtly, it sheweth who they are which are sanctified and ioyned to Christ, namely, the Church, and what benefits belong to the Church, Quest. 81. to 98.

Seventhly, it sheweth what is required on our behalfe, that we may be partakers of Christ and his benefits, namely, a true faith, what this faith is, how it is wrought in vs, and wherefore wee are said to be saued by faith onely, Quest. 98. to 104.

Now because the Sacraments are ordained of God for the helpe of our faith, it sheweth next what the Sacraments are, what things are thereby signified and sealed to vs, and what is required to the right vse of them, Quest. 104. to 144. And forasmuch as that faith whereby wee are iustified, is not a dead, but a lively faith, it sheweth what this faith doth bring forth in vs, namely, repentance, and repentance good workes: what these good workes are, namely, such as God hath commanded, Quest. 144. to 159. And then followeth in order the meaning of the ten Commandements, Quest. 159. to 147. Then after that follow certaine points concerning the Law, as whether wee can bee iustified by the workes of the Law? If not, then to what end the Law doth serue, and wherefore wee are to do

good workes, how they are to bee done, and whether they ſhall be rewarded of God or no? *Queſt.* 247. to 258.

Laſtly, It ſheweth that wee of our ſelues can doe no good worke, but onely by the grace of God, and that the grace of God is to be obtained of vs by prayer: and then followeth the meaning of the Lords prayer, and what ſhall become of all after this life, *Queſt.* 258. to the end.

All which things are briefly, familiarly, and plainely ſet downe by Queſtions and Anſwers, that euen the ſimpleſt may eaſily (if they will vſe the meanes) both learne and vnderſtand the ſame. And becauſe that in matters of Religion, nothing is to be receiued, but what is plainely proued by the Scriptures, I haue at the end of almoſt euery Anſwere, quoted the places of Scriptures, for the proofe of the ſame. And the places (for the moſt part) are plaine and eaſie, as you ſhall find, if you turne to them. And that you may ſee that whatſoeuer is neceſſary to be knowne, beleeued and practiſed of vs to ſaluation, is contained in the Scriptures, I haue alſo ſet downe in order the very ſubſtance of Diuinity in Texts of Scripture.

Laſtly, to the end that all may the more deteſt Popery, I haue added a Dialogue betweene a weake Chriſtian, and a Miniſter, ſhewing that Popery is contrary to the very grounds of the

Catholike Religion, and that therefore Papists cannot bee good Catholikes. And this I haue done, not in hatred of their persons, (for I wish vnfainedly their conuersion in this world, and their saluation in the world to come) but in hatred of their false doctrine, and that the simple may not be seduced with the title and colour of Catholikes, and Catholike Church. Although many sound and learned Diuines haue of late yeares fully layd open all points of Popery, and throughly confuted the same: yet the vulgar sort, either for want of mony to buy their books, or leisure to read them (being for the most part very large) or else for want of knowledge to iudge of them (being learnedly written) know not so much as what Popery is: but thinke (yea, and sometimes speake it) that the Papists differ not much from vs, and that wee might be easily reconciled.

For the good, therefore, of the simple and vnlearned, I haue briefly, plainely, and familiarly set downe such speciall points, as they doe hold contrary to the very grounds of Religion: that so, such as yet stand, may be confirmed, the weak ones kept from embracing Popery, and such as are of late falne from vs, may (if Gods will bee such) be reclaimed.

By Papists, I vnderstand such as cleaue to the Pope in Religion, and are obedient vnto him.

And

and I thinke they will not be offended with the name, no more then we are with the name of Proteſtants. And in ſetting downe their opinions, I deale not with them, as they deale with vs, namely, charging vs with ſuch things as we teach not, but rather utterly diſclaime.

As for example: There was not long ſince (in a certaine Citie of this Kingdome) apprehended a Ieſuite: and among other things found about him, he had a certaine paper, wherein were 44. poſitions, ſet downe as doctrines maintained by Proteſtants: and of theſe 44. almoſt 20. of them were groſſe lyes. As for example:

Firſt, that wee hold and teach, that children are ſaued onely by the faith of their Parents without Baptiſme:

Secondly, that one muſt not baptize but at a Sermon.

Thirdly, that God doth not onely permit, but doth cauſe ſinne.

Fourthly, that there is no Cup of conſecration.

Fifthly, that one may Preach without being ſent, with ſuch like things; which are moſt notorious lies: for Proteſtants teach no ſuch things but rather the contrary. If any haue broached ſuch doctrine, if they be knowne, they are puniſhed by our Church.

And this hath bin their practiſe from time to time, in charging vs with ſuch points of doctrin

as

as were neuer allow'd of, but condemned by vs. In setting downe therefore of their opinions, I alleage either their very words, or the summe thereof, and quote the places where the same are to bee found. And I doe not set downe the words of some priuate man, or of such as are of no account in the Church of Rome, but of their Councell of Trent; the *Rhemists*, *Bellarmine*, and such as whose words and writings are approued and allowed of by the Church of Rome.

And then at the end of euery particular point of Popery, I quote also diuers of our owne late Writers, where the points are handled more at large: so that if any bee disposed to see what they hold, and how they are confuted, hee may turne to the Authors, and finde the same. And because the Papists stand so much vpon antiquity, I haue also set downe the time when the most substantial points of Popery came first into the Church. (See Doctor *Abbot*, in defence of the reformed Catholicke, *page* 109. to 121.

There is one thing, which (it may be) some will not like of, and that is, the vsing of some homely comparisons, and pleasant conceits: but I would haue such to know, that a Pill is a very bitter thing, and therefore men (many times) before they come to swallow it, will roll it in hony, or some other sweet thing, that it may

may goe downe the more pleaſantly: and therefore I haue done the like with this my Pil, that ſo it may be taken with the more delight. And herein I haue done but as *Elias* did with *Baals* Prieſts, 1 *Kings* 18. 27. and no more then *Eſay* did with Idolaters in his time, *Eſay* 44. 16. My requeſt then to you, is, that you will accept theſe fiue ſmall mites, and imploy them for your owne direction, and the good of your families. Teach your little ones the firſt, and then as they grow in yeeres, let them learne the reſt. And herein you are to haue a reſpect to the nature and condition of your children. If they be but of weake capacity, and haue but weake memories, you are to require the leſſe of them. If that you would allow them ſome ſmall time in euery weeke to learne the ſame, and euery Lords day (after the publike exerciſes in the Church) you would ſpend but one houre, or halfe, in examining them, you ſhall find, that in a few yeares they would euen learne them all. And further, this you ſhall finde, that by teaching your families, you ſhall much profit your ſelues, ſothat when you ſhall heare the Catechiſme expounded in the Church (as Miniſters are now commanded to doe it) you ſhall by this meanes vnderſtand the better what is taught, and profit a great deale the more by it.

You ſhall doe well alſo to reade ouer often-

times

times the Texts of Scriptures (as they are set downe in order) and so you shall see how every point of doctrine (deliuered by the Minister in Catechizing) is confirmed. And concerning the Catechisme for Catholickes, you shall doe well also sometimes to reade it, or cause your children to doe it, that so you may see what Popery is, and accordingly take heed of it. These things if you be carefull to performe, I doubt not, but (in a short time) you shall finde great good to come hereof to your children, much comfort to your selues, and God hereby shall bee glorified: to whose most blessed and holy direction, I commend you now and for euer.

Yours to his vttermost,

IOHN MICO.

A CATECHISME for little Children.

Q. Ho made you?

A. God.

Q. What is God?

A. God is a Spirit.

Q. How many persons be there?

A. Three persons, but one God.

Q. Whereof did God make man?

A. Of the dust of the ground.

Q. Whereunto did God make man like?

A. To himselfe.

Q. Wherein was that?

A. In righteousnesse and holinesse principally.

Q. Wherefore did God make you?

A. To serue him.

Q. How will God be serued?

A. As he himselfe hath commanded in his word.

Q. How

Q. How is that?

A. In spirit and truth.

Q. Are wee such now as God did make us?

A. No, we are all sinners.

Q. What is sinne?

A. The transgression of the Law.

Q. By whom came sinne into the world?

A. By man, even Adam.

Q. What is the reward of sinne?

A. Eternall death and damnation.

Q. How shall we escape this death and damnation?

A. Onely by Jesus Christ.

Q. What is Iesus Christ?

A. The only begotten Son of God.

Q. Is he God, or man?

A. Both God and man.

Q. What did he to redeeme thee?

A. Hee suffered the torments of death for me.

Q. Christ was God: how could he then dye?

A. Christ was also man, and so he suffered and dyed.

Q. Did Christ suffer in body or in soule?

A. Both

A. Both in body, and in soule.

Q. Did Christ continue dead in the graue?

A. No, he rose again from the dead.

Q. Wherefore did Christ dye?

A. For my sinnes.

Q. Wherefore did he rise againe?

A. To make me righteous.

Q. What else doe you beleeue?

A. That whatsoeuer Christ hath done for mans saluation, he hath done it also for me.

Q. Shall all be saued by Christ?

A. No, but onely such as haue a true faith in Christ.

Q. What is faith?

A. A true perswasion of the heart.

Q. Vpon what is faith grounded?

A. Vpon the frée promises of God in Iesus Christ.

Q. Who doth work this faith in us?

A. The holy Ghost.

Q. Whereby doth he worke it?

A. By the hearing of his Word.

Q. What is the sum of your faith?

A. The Apostles Créed.

Q. Rehearse the Articles of the Creed?

A. I beléeue in God the Father almighty,

mighty, maker of heauen & earth, &c.

Q. Doe you thinke to be saued by this your faith?

A. Yes, onely by faith.

Q. Wherefore then doe the Sacraments serue?

A. To strengthen my faith.

Q. How many Sacraments be there?

A. Two, Baptisme and the Supper of the Lord.

Q. What is a Sacrament?

A. An outward signe and seale of an inward grace.

Q. What is signified by Baptisme?

A. That wee are washed from all our sinnes, by the blood of Christ.

Q. What else?

A. Our new birth by the holy Ghost.

Q. What is signified by the Supper of the Lord?

A. Our spirituall nourishment to eternall life, by the body and blood of Christ.

Q. What is required to the worthy receiuing of the Sacrament?

A. Faith and repentance.

Q. What is repentance?

A. A turning from sinne, to God.

Q. What

Q. What doth repentance bring forth?

A. Good workes.

Q. What are these good workes?

A. Such as God hath commanded.

Q. How many Commandements be there?

A. Ten.

Q. Which be they?

A. God spake these words and said, I am the Lord thy God, &c.

Q. Into how many Tables are they diuided?

A. Into two.

Q. How many bee there of the first Table?

A. Foure.

Q. What doe they teach vs?

A. Our duty towards God.

Q. How many be there of the second Table?

A. Six.

Q. What doe they teach vs?

A. Our duty towards our neighbor.

Q. Can wee of our selues doe good workes?

A. No, but onely by Gods grace.

Q. How shall wee obtaine the grace of God hereunto?

A. By hearty prayer.

Q. How must we pray?

A. As Christ hath taught vs.

Q. How many parts be there of the Lords prayer?

A. Three: A preface, six Petitions, and the conclusion.

Q. Which is the preface?

A. Our Father, which art in heauen.

Q. What doth it teach vs?

A. To pray to God onely, in the name of Iesus Christ.

Q. What doe we aske of God in the three first petitions?

A. Such things as concerne Gods glory.

Q. What doe we aske in the three last petitions?

A. Such things as are necessary for the body and soule.

Q. What is the conclusion?

A. A reason why we aske all these things of God.

Q. What signifieth the word Amen?

A. So be it.

FINIS.

MILKE FOR the Younger.

OR, A Catechisme for the younger sort.

Q. WHerein consisteth our true wisedome and happinesse?

A. In the true knowledge of God, and of our selues.

Q. What is God?

A. God is a [a] Spirit, hee is [b] Almighty, the [c] maker and [d] Gouernour of all things.

[a] Ioh.4.24
[b] Gen.17.1
[c] Act.17.24
[d] Ioh.5.17

Q. What else are wee to know concerning God?

A. That there is but [a] one God onely.

[a] Esa.45.21

Q. What more?

A. That there are three persons, and these three are but one God.

1 Ioh.5.7.

Q. Which be these three persons?

A. The Father, the Sonne, and the holy Ghost.

Mat.28.19.

Q. What are wee to know concerning our selues?

A. How we were created, and what we are now by nature.

Q. What else?

A. How we are redeemed, and what thankes we owe to God for it.

Q. Who made man and woman.

A. God.

Q. Whereof did God make man?

A. Of the dust of the ground.

Gen.2.7. Q. Whereunto did God make man like?

Gen.1.26, 27. A. To his own Image & likenesse.

Q. Wherein standeth this Image of God.

Eph.4.24. A. In righteousnesse and true holinesse principally.

Q. Wherefore did God thus make man?

A. To worship and serue him.

Esa.43.7. Q. How will God be serued?

Deut.4.32 Ephes.2.3. A. As he himselfe hath commanded in his Word.

Q. What was man then by creation?

A. Perfectly holy, & perfectly happy.

Q. What are we now by nature?

A. The children of wrath, subiect to the wrath of God.

Q. Wh

Q. What is the cause that we are so?

A. Sinne. Rom.3.23.

Q. What is sinne?

A. The transgression of the Law of God. 1 Ioh. 3. 4.

Q. By whom came sinne into the world?

A. By man, even Adam. Rom.5.12.

Q. What is the reward of sinne?

A. Death and eternall damnation. Rom.6.23.

Q. By whom are we deliuered from death and damnation?

A. Onely by Iesus Christ. Acts 4.12.

Q. What is Iesus Christ? Rom.7.24, 25. Ioh.3.16.

A. The onely begotten Sonne of God.

Q. Is he God or man?

A. He is both [a] God and [b] man. [a] 1 Ioh.1. 14 [b] 1 Ioha 5. 20. Ioh.19.30 34.

Q. What did he to redeeme vs?

A. He suffered, dyed, and shed his bloud for vs.

Q. Did Christ suffer in his God-head?

A. No, but in his Man-hood, and that both in [c] body and [d] soule.

Q. Were not Christs sufferings, the sufferings of the person, God and man? [c] Mat.27.35. [d] Lu.22.44

A. [e] Yes, but the nature wherein he suffered, was not Diuine, but the humane nature. [e] Act.20.28. 1 Cor.2.8.

Q. Did Christ continue dead in the Graue?

1 Cor. 15. 4 A. No, he rose agayne the third day from the dead.

Q. Wherefore did Christ die:

1 Cor 15. 3 A. For our sinnes.

Rom. 4. 25. Q. Wherfore did he rise agayne:

A. For our iustification.

Q. Whether went Christ after his resurrection:

Acts 1. 9. A. He ascended into heaun.

Q. Wherefore did hee ascend into heauen:

Ioh. 14. 2. A. To prepare a place for vs.

Q. What doth Christ now in heauen:

Mar. 16. 19 A. Hee sitteth at the right hand of God the father almightie.

Q. Hath God a right hand indeed?

Luk. 24. 39 A. God is a spirit, and therefore hath neither right hand nor left.

Q. What is meant then by Christs sitting at the right hand of God?

Mat. 28. 18 A. That Christ hath all power giuen vnto him in heauen and in earth.

Act. 1. 11. Q. When shall Christ come againe?

A. In the end of the world.

Q. What shall he then doe?

A. He

A. He shall iudge both the quick and the dead. Iude 15.

Q. How doth that which Christ hath done, profit vs?

A. By the inward and secret working of the holy Ghost. 1 Cor. 12. 13.

Q. Who is the holy Ghost?

A. The third person in Trinity.

Q. Why is he called holy?

A. Because hee doth sanctifie and make vs holy. 1 Cor. 6. 11.

Q. Who are they which are sanctified by the holy Ghost?

A. The holy Catholike Church. Eph. 5. 26, 27.

Q. What is the Catholike Church?

A. The Company of Gods Elect and chosen. 1 Pet. 2. 9.

Q. What are the benefits bestowed on the Church?

A. The communion of Saints: the forgiuenes of sins: the resurrection of the body, and the life euerlasting.

Q. What is meant by the communion of Saints?

A. The fellowship which wee haue with Christ by faith, and amongst our selues by loue. 1 Ioh. 1. 3. 6, 7.

Q. What is meant by the forgiuenesse of sins?

Rom.3.24. Ephes.1.7. A. That God for Christs sake doth freely forgiue vs all our sinnes.

Q. What is meant by the resurrection of the body?

1 The.4.16 Phil.3.21. Ioh.6.39. 40. A. That the bodies of the faithfull shall bee raised vp from the dead, by Christ their Sauiour, and ioyned to their soules.

Q. What is meant by the life euerlasting?

Mat.25.46 Ioh.17.24. A. That the faithfull both in body and soule shall liue for euer with Christ in heauen.

Q. What is required of vs, that we may be partakers of Christ and his benefits.

Ioh.1.12. 3.36. A. A true and liuely faith in Christ.

Act.16.31. Rom.10.10 Rom.4.3. 21. Q. What is faith?

A. A true perswasion of the heart, grounded vpon the free promises of God.

Q. In whom are the promises made to vs?

a 2 Cor.1. 20. A. In a Christ Iesus as our b surety.

b Heb.7.7. 22. Q. Who doth work this faith in vs?

1 Cor.12.3 A. The holy Ghost.

Q. By what meanes doth hee worke it in vs?

A. By

A. By the hearing of the word of God. Rom.10. 17.

Q. Are wee then saued by this our faith?

A. Yes, by faith onely. Rom.5.28. Ephes.2.8.

Q. Wherefore then doe the Sacraments serue?

A. For the strengthening of our faith. Rom.4.11.

Q. How many Sacraments be there?

A. Two, Baptisme and the Lords Supper.

Q. What is a Sacrament?

A. An outward signe and seale of an inward grace. Gen.17.11

Q. What is the outward signe in Baptisme?

A. Water.

Q. What is the inward grace? Mat.3.11.

A. The blood and spirit of Christ. Mat 3.11.

Q. What is signified by the washing with water?

A. The washing away of our sinnes by the blood of Christ. Act.22.16 1 Ioh.1.7.

Q. What else?

A. Our new birth by the holy Ghost. Titus 3.5.

Q. What are the outward signes in the Lords Supper?

A. Bread

A. Bread and Wine.

Q. What are the inward graces?

A. The body and blood of Christ.

Mat. 26. 26 27.

Q. What is signified by the giuing and receiuing of bread and wine?

1 Cor. 10. 16. 11. 24. 25.

A. The giuing and receiuing of the body and blood of Christ.

Q. How doe wee receiue the body and blood of Christ?

Joh. 6. 35. 36.

A. By a true and liuely faith.

Q. If it be done by faith, wherefore doe we receiue the Sacrament?

1 Cor. 11. 24. 25. 26.

A. For a remembrance of Christs death, and for the strengthening of our faith.

Q. What things are required to the worthy receiuing of the Sacrament?

A. A true faith in Christ, repentance, and loue.

Q. What are we to doe in the receiuing thereof?

A. We are then to meditate on the death of Christ.

Q. What are we to doe after our receiuing of it?

A. Wee are then to giue thanks to God for our redemption by the death of Christ.

Q. Is

Q. Is it enough in words to giue thankefull onely at that time?

A. No, we must also shew our thankefulnes to God, by good workes all the dayes of our life. Luk.1 74. 75.

Q. What are the good works which we must doe?

A. Such as God hath commanded. Leuit.18.5

Q. How many Commandements be there? Deut.10.4

A. Ten.

Q. Into how many tables are they diuided? Deut.9.10

A. Into two.

Q. What doth the first Table concerne?

A. Our duty towards God.

Q. What doth the second Table concerne?

A. Our duty towards our neighbor.

Q. Which is the first Commandement?

A. Thou shalt haue none other Gods before me.

Q. What is the meaning of it?

A. That God onely is to be worshipped with the inward and spirituall worship of the heart. Mat.4.10. Ioh.5.24.

Q. What is the second Commandement?

A. Thou shalt not make to thy selfe any grauen Image, &c.

Q. What

Q. What is the meaning hereof?

A. That God is not to be worshipped after any other manner, then as he himselfe hath commanded.

Mat. 15. 9.

Q. Which is the third Commandement?

A. Thou shalt not take the name of the Lord thy God in vaine, &c.

Q. What is forbidden herein?

A. That we doe not any way dishonour the name of God.

Q. What is commanded herein?

A. That we in all things give God his due glory.

1 Cor. 10. 31.

Q. Which is the fourth Commandement?

A. Remember that thou keepe holy the Sabboth day, &c.

Q. What is required of us herein?

A. That every one be carefull to spend the Lords day aright.

Q. Wherein is that day to bee spent?

A. In the exercises of religion, and in doing the workes of mercy.

Q. Which is the fifth Commandement?

A. Honor thy Father and Mother, &c.

Q. What

Q. What is the meaning of it?

A. That children and other inferiors must loue, feare, and obey their parents and superiors.

Q. What else is required of them?

A. That they doe also relieue and maintaine them, if need require.

Q. What is the sixth Commandement?

A. Thou shalt not kill.

Q. What is forbidden herein?

A. That we doe not hurt either our owne life, or the life of our neighbour.

Q. What is commanded herein?

A. That we be carefull to preserue both our owne life, and the life of our neighbour.

Q. Which is the seuenth Commandement?

A. Thou shalt not commit adultery.

Q. What is required herein?

A. That fornication, and all other vncleanneſſe is to be auoyded,

Q. What else?

A. That we be carefull to preserue chastity both in our selues and others.

Q. Which is the eighth Commandement?

A. Thou

A. Thou shalt not steale.

Q. What is forbidden herein?

A. That we do not riotously waste our owne goods, nor get goods vainstly from others.

Q. What is commanded herein?

A. That we get goods by iust and lawfull meanes, and that wee doe good therewith to others.

Q. Which is the ninth Commandement?

A. Thou shalt not beare false witnesse against thy neighbour.

Q. What is forbidden herein?

A. That wee doe not any way hurt either our owne, or the good name of our neighbour.

Q. What is commanded herein?

A. To be carefull to preserue the good name of our selues and others.

Q. Which is the tenth Commandement?

A. Thou shalt not couet thy neighbours house, &c.

Q. What is forbidden herein?

A. That we doe not so much as desire that which is anotheus.

Q. What is commanded herein?

A. That

A. That we couet that which is for our neighbours good.

Q. Can wee be saued by our good workes?

A. No, because we cannot fulfill the Law.

Q. Whereby then are wee iustified and saued?

A. By the grace of God through faith in Christ. Ephes. 2. 8.

Q. Wherefore then serueth the Law?

A. To [a] shew vs our sinnes, and the punishment thereof, [b] and so to bring vs to Christ. [a] Rom. 3. 20 [b] Gal. 3. 24

Q. Wherefore doth it serue when we are come to Christ?

A. To teach vs how to walke and to please God. Psal. 119. 1 & 128.

Q. Wherefore are wee to doe good workes, if we cannot be saued by them?

A. First, to testifie our [c] loue and [d] thankfulnes to God thereby. [c] Ioha. 14. 1. 15. [d] Mat. 5. 16

Q. And wherefore else?

A. Secondly, to make our calling and election sure to our selues. And thirdly, to win others to Christ thereby. 2 Pet. 1. 10 1 Pet. 3. 1.

Q. Can wee of our selues doe good workes?

A. No

2 Cor.3.5. Phil.2.13. 4.13. A. No, but onely by the grace of God.

Q. How shall wee obtaine the grace of God hereunto.

Luk.11.9. 13. A. By hearty and earnest prayer.

Iam.1.5,6. Mat.6.9. Q. How must we pray?

A. As Christ hath taught vs in the Gospell.

Q. How many parts be there of the Lords prayer?

A. Three, a Preface, sir Petitions, and the conclusion.

Q. Which is the Preface?

A. Our Father which art in heaven.

Q. What doth it teach vs?

Ioh.16.23. A. To pray onely to God in the name of Jesus Christ.

Q. How may we doe this?

Rom.8.26. A. By the helpe of the holy Ghost.

Q. What doe we aske of God in the three first Petitions?

A. Such things as doe onely concerne Gods glory.

Q. What doe wee aske in the three last petitions?

A. Such things as concerne our own necessities both of body and soule.

Q. Which is the first Petition?

A. Hal-

A. Hallowed be thy name.

Q. What do we aske of God herein?

A. That in all things God may be glorified by vs.

Q. Which is the second Petition?

A. Thy kingdome come.

Q. What doe we desire herein?

A. That God may rule and raigne in vs, by his holy Word and Spirit.

Q. Which is the third Petition?

A. Thy will be done in earth as it is in heauen.

Q. What doe we aske herein?

A. That Gods will may be done by vs here in earth, as it is by the Angels in heauen.

Q. Which is the fourth petition?

A. Giue vs this day our daily bread.

Q. What doe we aske herein?

A. That God will giue vs all things necessary and comfortable for this life.

Q. Which is the fifth Petition?

A. And forgiue vs our trespasses, as wee forgiue them that trespasse against vs.

Q. What doe we aske herein?

A. That God will forgiue vs all our sinnes, as we forgiue such as doe offend vs.

Q. Which is the sixt Petition?

A. And lead vs not into temptation, but deliuer vs from euill.

Q. What doe we aske herein?

A. That God by his grace will strengthen vs against all temptations to sinne, and deliuer vs from the Deuil, and from sinne.

Q. Which is the Conclusion?

A. For thine is the kingdome, the power and the glory, for euer and euer, Amen.

Q. What doe these words containe in them?

A. A reason why wee doe aske the former things of GOD, namely, because the kingdome, power and glory are his.

FINIS.

MEATE

MEATE FOR the Stronger.

OR, A Catechiſme for the *Elder ſort.*

Q. WHerein conſiſteth our true wiſedome and happineſſe?

A. In the true knowledge of God, and of our ſelues.

Q. By what meanes are we ſooneſt brought to the true knowledge of God and of our ſelues?

A. By Catechizing.

Q. What is Catechizing?

A. An inſtruction of the ignorant in the grounds of Religion.

Q. To whom doth the duty of Catechizing ſpecially belong?

A. To [a] Miniſters, [b] Parents, [c] Houſholders and Schoolemaſters.

Q. What be the ordinary parts of the Catechiſme?

Act. 18. 25. 26. Heb. 6. 1, 2. 3.

[a] Heb. 5. 12. 6. 1. 2. [b] Eph. 6. 4. [c] Gen. 18. 19.

A. Foure: The Créed, the Sacraments, the ten Commandements, and the Lords prayer.

Q. What is the Creed?

A. A confession of faith, containing the summe of the Gospell.

Q. How many parts are there of the Creed?

A. Two: of God, and of the Church.

8. Q. What doth the first part concerne?

A. Our Faith in God the Father, in God the Sonne, and in God the holy Ghost.

Q. Are there any more Gods then one?

a 1 Cor. 8. 4 b 1 Ioh. 5. 7 A. No, [a] but there are three [b] persons, and these three are but one God.

Q. What is the Father?

A. The first person in the Trinity,

c 1 Cor. 8. 6 d Amos 3. 6 the [c] maker and [d] gouernour of all things.

Q. Where is this set downe?

A. In the first Article of the Créd, I beléeue in God the Father Almighty maker of Heauen and earth.

Q. Why doe we say, I beleeue, and not, We beleeue?

A. Because euery one is to haue a parti-

particular [a] faith of his owne, and to make [b] confession of his owne faith.

[a] Heb. 2.4
[b] 2 Pet 3.15

Q. What is it to beleeue in God?

A. It is to know and acknowledge him, as he hath reuealed himselfe in his Word.

1 Chr. 28.9

Q. What else?

A. To beleeue that he is my God, and to put my whole trust in him.

Ioh 20.28

Q. What is God?

A. God is a [a] Spirit, most [b] wise, most [c] holy, [d] eternall, [e] infinite, &c.

[a] Ioh 4.24
[b] Rom. 16. 27.
[c] Esay 6.3.
[d] Rev. 1.8.
[e] Ier. 23.24

Q. In what respects is God called Father?

A. In respect of [f] Christ, and in respect of [g] vs.

[f] Eph. 1.4.
[g] Esay 63. 16.

Q. How is he the Father of Christ?

A. By nature [h] eternal generation.

Heb. 1.3.5.

Q. How is he our Father?

A. By grace of Adoption.

Gal. 4.5.6.

Q. Why is he called Almighty?

A. Because he can doe whatsoeuer he [a] will, yea more then he [b] will doe.

[a] Psa 135.6
[b] Mat. 33.9 26.53. Esa. 40.29. Iohn 19.11

Q. And wherefore else?

A. Because hee is the Author of all that power which is in the Creatures.

Q. Why is he said to bee maker of heauen and earth?

Exo.20.11 A. Because he created all things in heauen and earth.

Q. How did God create all things?

a Heb.11.4 b Psa.33.6. c Gen.1.31 A. Of a nothing, by his b Word, and that c very good.

Q. Whereof was man made?

Gen.2.7. A. Of the dust of the ground.

Q. How was the woman made?

Gen.2.21. A. She was taken and made out of man.

Gen.2.7. Q. How came the soule into them?

A. It was created and put into them by God.

Q. After what fashion did God make man and woman?

Gen.1.26, 27. A. In his owne image and likenes.

Q. Wherin especially did this image of God consist?

a Col.3.10 b Eph.4.24 A. In a knowledge, in b righteousnesse, and true holinesse.

Q. Did God onely make man, and all other Creatures?

Pro.16.33 Mat.10.29 30. A. No; hee doth also by his providence rule and governe man and all other things.

Q. What was mans estate by creation?

A. A most happy estate free from all misery.

30.Q.

30. Q. What is our estate now by nature?

A. A most miserable estate: for we are all by nature the children of wrath. Eph. 2. 3.

Q. How came this to passe?

A. By the fall of Adam and Eue.

Q. How did they fall?

A. By [a] the inticement of the Deuil, and their own willing [b] disobedience in transgressing Gods Commandement. [a] Gen. 3. 1. 2. 2 Cor. 11. 3 [b] Gen. 2. 17. 3. 6.

Q. What if they thus offended, what is that to vs?

A. Yes, very much: for we all did fall in Adam, and are partakers of his fault. Rom. 5. 12. Heb 7. 9, 10.

Q. What else hath followed hereof?

A. We all by imputation are become guilty before God. Rom. 5. 18.

Q. Is this all?

A. No; the corruption of nature is also, by generation, from Adam conueied to vs. Gen. 5. 3.

Q. What is meant by the corruption of nature?

A. Originall sinne.

Q. What is originall sinne?

A. A want of originall righteousnes.

Q. What else?

A. It is corruption ingendred in our
Psal.51.5 first conception, whereby euery facul-
Rom.7.23. ty and power of soule & body is prone
and disposed to euill.

Q. Why is it called originall?

Gen.3.7.10 A. Because it was from the begin-
ning, assone as Adam fell.

Q. Wherefore else?

Mat.15.19 A. Because it is the beginning of al
actuall sinne.

Q. What is actuall sinne?

A. Euery inward and outward acti-
on, contrary to the Law of God; yea
the leauing vndone of such good things
as the Law requireth.

Q. What is the reward and punish-
ment of sinne?

a Gen.3.16 A. All kind of a miseries and b death
17 in this world, and c eternall condemna-
b Rom.6.23 tion in the world to come.
c Reu 21.8

Q. Are all, without exception, sub-
iect hereunto?

Rom.3.9. A. Yes, generally all.
23.5.12

44. Q. Can wee of our selues escape
this death, and condemnation?

a Ps.49.7,8 A. a No, but only by b Iesus Christ.
b Act.4.12 Q. What is Iesus Christ?

A. The second Person in the Tri-
nitie,

title, the onely Sonne of God.

Q. Wherein is this contained?

A. In the second Article: And in Jesus Christ his onely Sonne our Lord.

Q. Why is he called Iesus?

A. Because he is a Saviour, which doth saue vs from all our sinnes. Mat.1.21.

Q. What signifieth Christ?

A. Anointed.

Q. Why is he so called?

A. Because God anointed him with the holy Ghost, and with power. Act.10.38.

Q. Whereunto was he thus anointed?

A. To be a Prophet, b Priest, and c King for vs. a Acts 3.22 b Heb.5.5,6 c Luk.1.33

Q. Why is hee called the onely Sonne of God? Heb.1.8,9

A. Because he alone by nature is the Sonne of God, and very true God. Heb.1.5. 1 Ioh.5.20

Q. Why must our Saviour be God?

A. Because none other was able to abide, and ouercome the wrath of God, and the punishment due vnto sinne. Deut.4.24 Acts 20.28

Q. Why is he called our Lord?

A. Because hee hath redeemed vs with his blood, and purchased vs to be a peculiar people to himselfe. 1 Pet.1.18 19 Titus 2.14

Q. Was

Q. Was not Christ very true man also?

A. Yes: [a]but yet without all [b]spot of sinne.

[a]Ioh.1.14. [b]Heb.4.15

Q. In what Article is this contained?

A. In the third Article; Which was conceiued by the holy Ghost, borne of the Virgin Mary.

Q. What is the meaning hereof?

A. That the Sonne of God, by the [a]working of the holy Ghost tooke the very nature of man, of the flesh and blood of the [b]Virgin Mary, and was in all [c]things like vnto man, [d]excepting sin.

[a]Luk.1.35 [b]Gal.4.4. [c]Heb.2.17 [d]Heb.4.15

57. Q. Why must Christ bee very true man?

Heb.2.17.

A. That he might dye, and satisfie the iustice of God for our sinnes.

Q. What kind of death did he dye?

Deu.21.23

A An accursed kind of death, euen the death of the Crosse.

Q. Wherefore dyed he this kind of death?

A. To redeeme vs from the curse of the Law.

Gal.3.13.

Q. In what Article is this expressed?

A. In the fourth Article: Suffered vnder Pontius Pilate, was crucified, dead

and buried: he descended into Hel.

Q. What was Pontius Pilate?

A. A Iudge, and the Governour of Iudea. Luk. 3. 1.

Q. Why was Christ arraigned before a Iudge, and condemned by him?

A. That we might not be arraigned and condemned in the day of iudgement but might receive the sentence of absolution and be saued. Esay. 53. 8, 9, 10, 11, 12

Q. What is then the summe of the fourth Article?

A. That Christ in his humane nature did suffer for vs, most grieuous torments both of body and soule. Esay 53. 4, 5, 6. Luk. 22. 44

Q. Did Christ onely suffer and dye for vs? Mat. 27. 46

A. No; hee rose againe likewise from the dead. Rom 14. 9.

Q. In what Article is this contained?

A. In the first Article: The third day he rose againe from the dead.

Q. What is the meaning of it?

A. That Christ by his diuine power rose againe in the very same body wherein he died. Iohn 2. 19. 10. 18.

Q. Wherefore did Christ rise againe?

A. That

Rom 4.25. A. That he might ouercome death and make vs partakers of that righteousnesse which by his death he had purchased for vs.

Q. How long did Christ continue on earth after his resurrection?

Acts 1.3. A. The space of forty dayes.

Q. What did he then afterwards?

Acts 1.9. A. He ascended into heauen.

Q. In what article is this contained?

A. In the first Article: he ascended into heauen, and sitteth at the right hand of God the Father Almighty.

Q. What is meant by his ascending into heauen?

A. That Christ in his humane nature, by the power of his God-head, went vp into heauen.

Q. Wherefore did hee ascend into heauen?

A. To [a] prepare a place for vs, [b] to appeare before God, [c] and to make intercession for vs.

[a] Ioh. 14.2.
[b] Heb 9.24
[c] Rom. 8.24

Q. What is meant by Christs sitting at the right hand of God?

[a] Mat. 28. 18
[b] Eph. 1.20 21, 22. Phil 2.9, 10, 11.

A. That Christ hath [a] all power and authority giuen vnto him, and that he doth [b] rule & gouerne al things in heauen and earth.

74. Q.

Q. When ſhal Chriſt come againe from heauen?

A. In the end of the world. Acts 1.11

Q. What ſhall he then doe?

A. Hee ſhall iudge both the quicke and the dead. 2 Tim.4.1.

Q. Shall all generally come to iudgement?

A. Yes: the faithfull ſhall come into the [a] iudgement of abſolution, and the wicked into the iudgement of [b] condemnation. a Mat.25.34 Ioh.5.24. b Mat.25.41 Iohn 5.29

77. Q. How is all that which Chriſt hath done made profitable to vs?

A. By the inward and ſecret working of the holy Ghoſt. 1 Cor.12 13

Q. In what article is this expreſſed?

A. In the eight Article: I beléeue in the holy Ghoſt.

Q. What is the holy Ghoſt?

A. The third perſon in Trinity [a] very true God, equall with the Father and the Sonne, and [b] proceeding from them both. Act.5.4.3.4 b Ioh.14.26 15,16

Q. What is the office of the holy Ghoſt?

A. To [a] teach, [b] regenerate, and ſanctifie vs: and to [c] vnite vs with Chriſt. a Ioh.14.26 16.3 b Ioh.3.5. 1 Cor.6.11 c 1 Ioh.4.1.3

88. Q.

88. Q. Who are they which by the holy Ghost are sanctified, gathered vnto Christ, and made one with him?

A. The holy Catholicke Church.

Q. What is the Catholicke Church?

a 1 Pet. 2. 9
b 1 The. 5. 8
c Eph. 5. 30
Colos. 1.

A. A a peculiar company of people, b chosen of God to life euerlasting, and c made one with Christ.

Q. Why is the Church called holy?

Eph. 5. 26. 27.

A. Because by Christ it is made holy.

Q. What signifieth Catholike?

A. Universall.

Q. Why is it so called?

A. Because at all times, in all places, and of all sorts of people God hath some that are his.

Q. What are the speciall markes of the Church?

a Act. 2. 24
b Math. 28 19, 20.

A. A sincere profession of the true a doctrine of the Word of God: obedience to the doctrine, and the right vse of the b Sacraments.

Q. What doe you then meane when you say, the Catholicke Church?

A. I beleeue there is a Catholicke Church: that is, there are some that are chosen of God to life euerlasting, and made one with Christ, and that I am

me of the number of them.

Q. What are the benefits belonging to the Church?

A. Foure especially.

Q. What is the first?

A. The Communion of Saints. 1 Ioh. 1. 3. 7

Q. Who are those Saints?

A. All the faithfull, as well in earth as in heauen. Psal. 16. 3. Rom. 1. 7.

Q. What is meant by Communion?

A. A knitting together in one, a societie and fellowship that one hath with another. 1 Ioh. 1. 7.

Q. What is meant then by the Communion of Saints?

A. The spirituall fellowship which the faithfull haue with Christ and all his benefits by faith. 1 Ioh. 1. 3.

Q. What else?

A. The society which the faithfull haue among themselues by loue, which makes all their gifts (touching the vse) common to euery one. Acts 4. 32.

Q. What is the second benefit?

A. The forgiuenes of sinnes.

Q. What doe you meane when you say these words?

a Heb.8.12 A. I beléeue that [a] God for [b] Christs
b Eph.1.7. sake doth freely forgiue the sins of the faithfull, yea and my sinnes also.

Q. What is the third and fourth benefit?

A. The resurrection of the body, and the life euerlasting.

Q. What doe you professe to beleeue herein?

A. That the bodies of the faithfull
1 The.4.14 shall be raised vp by Christ in the last
16,17 day and ioyned to their soules, and that
Phil.3.21. both in body and soule they shall liue for
Mat.25.46 euer with Christ in heauen.

98. Q. What is required of vs, that we may indeed be partakers of Christ and his benefits?

A. A true and liuely faith in Christ.

Ioh.3.37 Q. What is this faith?
Acts 16.31

A. A speciall [a] gift of God whereby we doe [b] apprehend and apply Christ
a Phi.1.29 with all his benefits, to our [c] selues par-
b Gal.3.14 ticularly.
c Ioh.20.28

Gal.2.20 Q. Who doth work this faith in vs?

1 Cor.12. A. The holy Ghost.
3.9 Q. By what meanes works he it?

A. By the hearing of the word of
Rom.10.17 God preached.

Q. Are

Q. Are wee then saued by this our faith?

A. Yes, by faith onely.

Q. Why are wee said to be saued by faith onely? Rom

A. Because by faith onely wee lay hold on Christ, and apply Christ, with all his merits to our selues: and because nothing in vs can doe this, but only our faith.

The second part of the Catechisme.

Quest.

104. IF wee be saued by faith onely, then wherefore doe the Sacraments serue?

A. They were ordained by Christ, for the strengthening of our faith.

Q. What is a Sacrament?

A. An outward and visible signe and seale of an inward and spirituall grace. Gen.17.11 Rom.4.11.

Q. How many Sacraments be there?

A. Two: Baptisme and the Lords Supper. 1 Cor. 10. 16.

Q. What is Baptisme?

A. A signe and seale of our receiuing into the Church, and grafting into the body of Christ. Gal.3.27.

Q. What is the outward signe in Baptisme?

A. Water.

Ioh.1.31

Q. What is the inward grace?

Mark.1.8.

A. The blood and spirit of Christ.

Q. What is signified by the sprinkling or washing with Water?

a Reue.1.5

A. The a washing away of our sins by the blood of Christ, and our new b birth by the holy Ghost.

b Tit.3.5

Q. Are Infants to be Baptized?

Gen.17.7. Acts 2.39

A. Yea, because the couenant and promise of God, is made to the faithful and to their seede also.

Q. Are such Infants as dye without Baptisme damned?

A. God forbid. It is not the want, but the contempt of the Sacrament that bringeth death.

Q. What is required of vs after Baptisme?

a Mar.16.16 b Rom 6.4.

A. Truly to a beleeue in Christ, to b dye to sin, and to rise vp to newnes of life.

Q. What is the Lords Supper?

1 Cor.10.16 Ioh.6.54

A. It is a signe and a seale of the spirituall nourishing of our soules to eternall life, by the body and blood of Christ.

Q. What are the outward signes?

A. Bread

A. Bread and Wine. 1 Cor. 11. 24, 25

Q. What are the things signified thereby?

A. The body and blood of Christ.

Q. Are the Bread and Wine turned into the body and blood of Christ?

A. No: they remaine still Bread and Wine: for take away the outward signe and then it is no Sacrament. 1 Cor. 11. 26, 27, 28

Q. Why so?

A. Because in every Sacrament there must be both an outward signe, and an inward grace.

Q. Doth the Bread and Wine then in the Sacrament differ nothing from common Bread and Wine?

A. Yes, not in nature and substance; but in the end and vse thereof. 1 Sam. 21. 4 1 Cor. 10. 16

Q. How is the Bread and Wine received?

A. After an outward and bodily manner, by the hand and mouth.

Q. How is the body and bloud of Christ received?

A. After an inward and spirituall manner, by a true and lively faith. Ioh. 6. 35. 36

Q. If it be done by faith, then wherefore doe we receive the Sacrament?

A. For a continuall thankfull re-
membrance of Christs death, and the
1 Cor. 11 24,25,26 benefits we receive therby, and for the
strengthening of our faith.

Q. What is to be done before the re-
ceiving of the Sacrament?

1 Cor. 11. 28 A. Every one is to try and examine
himselfe.

Q. Wherefore are we to doe this?

A. Because he that eateth and drin-
1 Cor. 11 27,29,30 keth unworthily, is guilty of the body
and blood of Christ, and doth eate and
drinke iudgement to himselfe.

Q. Wherein are we to examine our-
selues?

A. In foure things especially.

Q. What is the first?

Heb. 4. 6. & 6,6 A. Whether we have any know-
ledge of the grounds of Religion, and
namely, of the Sacrament.

Q. What is the second?

1 Cor. 13. 5 Heb. 11. 6 A. Whether we have a true saving
faith or no.

Q. What is the third thing?

Esay 1. 13, 14, 16 Tit. 1. 15. A. Whether we be truly repentant
for our sinnes.

Mat. 5. 23. Mar. 11. 25 Q. What is the fourth thing?

A. Whether we be in charity with
all men.

Q. What

Q. What is to be done in the receiving of the Sacrament?

A. We are then to meditate and thinke vpon such things as are signified by the outward signes and actions in the Sacrament.

Q. What is signified by the breaking of the Bread, and the powring out of the Wine?

A. The crucifying of Christs body, and the shedding of his blood, the sufferings of Christ, and the benefits procured thereby. Esay 53.5 1 Cor. 11.24 Mat. 26.28

Q. What is signified by the giuing of the Bread and Wine by the Minister?

A. That God doth giue to the faithfull the body and blood of Christ: that is, the merit of his death, and the benefits of his passion. Ioh 6.32, 51

Q. What is signified by our taking, eating and drinking of the Bread and Wine?

A. A spirituall receiuing, eating, and drinking of the body and blood of Christ Iohn 6. 35

Q. What is it to eate the flesh of Christ, and to drinke his blood?

A. It is truely to beleeue in Christ, to haue a Communion and fellowship with

with the true flesh and blood of Christ, and to be partakers of the benefits of his death and passion.

John 6.56.

Q. What is to be done immediately after the receiuing of the Sacrament?

A. Euery one is then to giue hearty thankes to God for his Redemption by the death of Christ.

1 Cor. 11, 26

Q. What is Redemption?

A. A deliuerance of vs from sinne, and the punishment therof, and a restoring to a happy life.

Q. What are the parts of this Redemption?

Rom. 5.15 1, 17

A. [a] Reconciliation, and [b] Sanctification.

a 2 Cor. 5. 18, 19

Q. What is Reconciliation?

Rom 5. 10 b 1 Cor 1. 30. 6. 11

A. That, wherby the wrath of God is taken from vs, and we restored to his fauour.

Q. Wherein doth it consist?

Rom. 4. 7, 8

A. In the forgiuenesse of sinnes, and imputation of righteousnesse.

Q. What is remission of sinnes?

Col 2. 13 14

A. The abolishing and taking away of all our sinnes, by Christs death.

1 Ioh. 1 7, 9

Q. What is the imputation of Righteousnesse?

A. The

A. The reckoning of Christs righteousnes vnto vs, & the taking it for ours. Rom.4.9 & 5.18. 19

Q. What is sanctification?

A. A freedome within vs, from the bondage of sinne and Satan, and a reforming of vs to a godly life. Rom.4 6. 14. & 8.2 Acts 26.18

Q. From whence doth this our Redemption, Iustification, and Sanctification proceed?

A. Not from our selues, or any works of ours, but from the grace of God. Eph 1.7. & 2.8,9,10

The third part of the Catechisme.

Quest.

144. DOth not this doctrine of saluation by grace through faith, make men to liue carelesly in their sins, and to neglect good workes?

A. No: it rather teacheth them to turne from sinne, and to be carefull to bring forth the fruits of a true faith. Tit.2.11, 12 Ephe.2,10

Q. Cannot faith be without good workes? Titus 3.1

A. No: for if it be, it is a dead faith.

Q. What then doth a true faith worke in vs? Gal.5.6. Iam.2.17 26

A. Repentance or newnesse of life.

Q. What is repentance?

Ioel 2. 12, 13. A. It is a turning from sin to God.

Q. Can we doe this of our selves?

Ier. 31. 19. Lam. 5. 21. A. No, it is the worke of God.

Q. By what meanes doth God worke it?

Luk. 24. 47 Act. 2. 38, 39 A. By the preaching of the Gospell.

Q. Is it not done also by the preaching of the Law.

A. The Law is an occasion therof, but no cause of it.

Q. From whence doth it proceed?

2 Cor. 7. 10 A. From a godly sorrow in the hart.

Q. Wherein doth it consist?

Ephe. 4. 22 23, 24 A. In mortifying the flesh and old man, and in quickning the Spirit and new man.

Q. What is meant by the flesh and old man.

A. Our corrupted nature, through the deceitfull lusts of the flesh.

Q. What is it then to mortifie the flesh and old man?

Rom. 8. 13 A. To be truely and heartily sorry, for that wee have offended God by our sinnes; and daily more and more to hate and avoid sinne.

Q. What is meant by the Spirit and new man?

A. A renewing in the spirit of our minde, in the Image of God, which after God is created in righteousnes and true holinesse. Ephe. 4. 23 24

Q. What is then the quickening of the new man?

A. A true joy in God through Christ, and an earnest and ready desire to order our life according to Gods will. Rom. 5. 1. chap. 14. 17

Q. What doth Repentance bring forth?

A. Fruits worthy amendment of life, that is, good workes. Luke 3. 8. Acts 26. 20

Q. What are these good workes?

A. Such as God hath commanded. Deut. 8. 12. 32

159. Q. How many Commandements be there? Ephe. 2. 10

A. Ten. Deut. 10. 4.

Q. What are the ten Commandements?

A. They are the summe of the Law of God, commanding good things, and forbidding evill.

Q. Into how many Tables are they divided. Deut. 9. 10

A. Into two.

Q. How many be there of the first Table?

A. Foure

A. Foure, and fyre of the second.

Q. What doe they teach vs?

A. The first Table teacheth vs our duty towards God: and the second our duty towards our neighbour.

Q. Why are the duties towards God set downe before the duties towards our neighbour?

A. Because the loue of God is the ground of the loue of our neighbour.

Q. What followeth hereof?

A. That none can rightly loue his neighbour, except he first loue God.

Q. Why are the duties towards our neighbor, ioyned to our duties towards God?

A. Because the loue of our neighbour is the proofe of our loue towards God.

Q. What followeth hereof?

A. That hee which loueth not his neighbour, doth not loue God.

Q. What are these words, I am the Lord thy God, which brought thee out of the Land of Ægypt? &c.

A. They are a preface to the Commandements.

Q. What containe they in them?

A. Three seuerall reasons of obedi-

ence

nce to the Commandements.

Q. What is the first?

A. That he is the Lord, which hath authority to command, and power to punish the transgressors of his Lawes.

Q. What is the second reason?

A. That he is our God, which hath made a covenant with vs, concerning remission sins, and eternall life. Ier. 31. 33. 34

Q. What is the third reason?

A. Which brought vs out of the land of Egypt, out of the house of bondage.

Q. What is the meaning of it?

A. That the Lord had redeemed them from the bondage of Pharaoh, and therefore they were to worship and serue him onely.

Q. What doth this concerne vs, which were neuer in bondage in Ægypt?

A. We haue him redeemed by Christ from a greater bondage, whereof that was a type and a figure.

Q. What bondage was that?

A. The spirituall bondage of sinne and Satan. Colo. 1. 13.

Q. What followeth hereof?

A. That therefore in token of thankfulnes

fulnes to God, we muſt yeelde obedience to his Commandements.

Q. Which is the firſt Commandement?

A. Thou ſhalt haue none other gods before me.

Q. What doth this Commandement concerne?

A. The inward worſhip of God.

Q. What is the ground of Gods worſhip?

1 Cor. 28. 2 Pſal. 9. 10. A. The true knowledge of God.

Q. Wherein ſtandeth the inward worſhip of God?

a Deut. 6. 5 Mat. 10. 37 b Deut. 10. 12 A. In a louing, and in b feeringGod aboue all things.

Q. Wherein elſe.

Luk. 12. 5. c Pſal. 50. 14, 15, 23 e Pſa. 37. 3. Ier. 17. 5. A. In c calling vpon God, d giuing thankes vnto him, and e putting our whole truſt in him.

Q. Which is the ſecond Commandement?

A. Thou ſhalt not make to thy ſelfe any grauen Image, &c.

Q. What doth this Commandement concerne?

A. Gods outward worſhip, & the manner of his worſhip.

Q. What

Q. What is herein forbidden?

A. The [a]making and [b]worshipping of images: yea every forme of worship not prescribed by God himselfe. [a] Deut. 4. 15,16 Esay 40.17

Q. May no Image then be made?

A. There may no image bee made of God, or of any thing else, for religion and the service of God. Leuit. 26.1 [c] Es. 29.13 Eze. 20.18 19

Q. May there then no image at all be made?

A. Yes, images of creatures, may be made for ciuill vses.

Q. What is commanded herein?

A. That we worship God in spirit and truth. Iohn 4.24

Q. How is this done?

A. By vsing carefully and reuerently the meanes of Gods worship and seruice. 1 Cor. 14. 40 Eccl. 5.1,2

Q. What be the ordinary meanes of Gods seruice?

A. Prayer, preaching and hearing of Gods Word, and the vse of the Sacraments. Acts 2.42.

Q. What reasons doth the Lord herein vse to terrifie vs from Idolatry?

A. Foure especially.

Q. What is the first?

A. That

Heb.10.30 31. A. That he is the Lord (which is strong, and so able to revenge Idolatry.

Q. What is the second?

A. That he is a iealous God, that Esay 42. 8. cannot abide his praise to be given to carued images.

Q. What is the third?

A. That he will visit the sinnes of the Fathers vpon the children, which persist in the sins of their Fathers.

Q. How may God doe this?

A. In with-holding the meanes of grace, and the spirit of grace from them and in giving them vp to blindnesse of mind, and hardnesse of heart.

Q. What is the fourth reason?

A. That hee will shew mercy vnto thousands of them that loue him, and keepe his Commandements.

Q. What doe you learne out of this fourth reason?

A. That God is more ready to shew Psal.103.8 mercy then to punish.

Q. What is the third Commandement?

A. Thou shalt not take the name of the Lord thy God in vaine.

Q. What doth this Commandement concerne

A. The

A. The glorifying of God in the actions of our life, out of the solemne service of God.

Q. What is meant by Gods name?

A. Gods [a] titles, and [b] properties, his [c] word and [d] workes.

[a] Exo. 3. 14 15
[b] Exod 34 6, 7
[c] Acts 9. 15
[d] Psa. 8 1

Q. What are wee herein forbidden to doe?

A. To thinke or speake vnreverently, idely & carelesly of the things aforesaid

Q. What else?

A. To apply Gods name and word to charming, sorcery, or cursing.

Deu. 18. 10 11

Q. What more?

A. To sweare [a] vainly, and idely, or [b] wickedly and falsly by the name of God or any other thing.

[a] Mat. 5. 33
[b] Zech. 5. 4 Malac. 3. 5.

Q. Is it not lawfull then to sweare at all?

A. Yes, when the [c] glory of God is sought, or the [d] good of our brethren, and when we are called before a Magistrat.

[c] Gal. 1. 20
[d] 1 Sam 20 17
[e] Ex. 22. 11

Q. And whereby are wee then to sweare?

A. Not by any [f] Creature, but by [g] God onely.

[f] Mat. 5 34 35, 6
[g] Deu. 6. 13

Q. And how are we then to sweare?

A. In truth, in iudgement, and in righteousnes.

Ier. 4. 2.

Q. What

Q. What is further required in this Commandement?

A. That wée doe vse the Name of God with all reuerence.

Q. What is herein threatned to such as take Gods name in vaine?

Deu.28.58 A. That the Lord will not hold him guiltlesse: that is, will not suffer him to escape vnpunished.

Q. What is the fourth Commandement?

A. Remember that thou keepe holy the Sabbath day, &c.

Q. What is there commanded herein?

A. That euery one be carefull to spend the Lords day aright.

Q. Wherein is it to be spent?

Esa.58.13 Act.20.7.8 A. In hearing, reading and meditating on Gods Word and workes; in prayer, the vse of the Sacraments, and in such like holy things.

Q. What is forbidden herein?

A. Bodily labor, and all such things as hinder the exercises of Religion, and the solemne worship of God.

Q. May no bodily worke be done on that day?

A. Yes,

A. Yes: workes of necessity, of mercy, and charity are then to be done. Math. 12.1 2,3

Q. What reasons are there added to the Commandement, why wee should sanctifie the Sabbath? Lu. 13.14,15 1 Cor. 16.1 2

A. Three specially.

Q. Whence is the first taken?

A. From the equity of it. God hath given vs six dayes for the works of our calling: and hath taken but one for his publike worship and seruice: therefore we must spend that in his seruice.

Q. Whence is the second taken?

A. From Gods own example. God created all things in sixe dayes, and rested the seauenth, so must we on the sixe dayes doe our owne works; but rest on the Lords day, and sanctifie it.

Q. Whence is the third reason taken?

A. From the end of the Sabbath. God hath appointed it for our good, euen to be a meanes of blessing, both vpon the soule and body, and therefore we are to keepe it holy.

Q. Which is the fifth Commandement?

A. Honour thy Father and thy Mother, &c.

Q. What doth this concerne?

A. Such speciall duties as one doth owe to another, in regard of their speciall callings.

Q. What is meant by Father and Mother?

A. Not onely naturall parents, but also Princes, Magistrates, Ministers and other superiours.

Q. What are the duties of children and other inferiours?

a Leu. 19. 3 b 1 Th. 5. 13 c Tit. 3. 1. Rom. 13. 6. Heb. 13. 17 d 1 Tim. 5. 3, 4. 16 Ephe. 6. 3.

A. To honour: that is, to a feare, b loue, c obey (relieue and d maintaine, if neede require) their parents and superiours.

Q. What is there promised to such as doe it?

A. The blessing of long life and good dayes.

Q. How is this performed, seeing that many times the obedient haue but a short life, and the disobedient liue long?

Esay 57. 1, 2 2 Chro. 34 28

A. It is promised to the obedient, and performed so far as God seeth it good for them, and to the disobedient it is no blessing: for they liue long to their further condemnation.

Q. What

Q. What is the sixt Commandement?

A. Thou shalt not kill.

Q. What doth this concerne?

A. The preseruation of our neighbours life.

Q. What is forbidden herein?

A. [a] Anger, [b] hatred and malice, all [c] quarrelling and fighting, with all such things as are hurtfull to the person of our neighbour.

[a] Mat.5.22 [b] Le.19.17 [c] Leuit.24 19,20

Q. What is commanded herein?

A. That we loue one another, and seek to preserue the life of our neighbor

Mat.5.44. 1 Ioh.3,11

Q. Which is the seuenth Commandement?

A. Thou shalt not commit adultery

Q. What doth this Commandement concerne?

A. The preseruing of chastity both in our selues and others.

Q. What is herein forbidden?

A. Adultery, fornication, and all manner of vncleannes.

1 Cor.6,18 Ephe.5.3.

Q. What else?

A All vnpure thoughts and lusts of the heart.

Mat.5.28

Q. What more?

A. All occasions and inticements to lust and vncleannesse.

Q. What be these inticements?

a 2 Sam 11 1 Eze. 16.49 Pro. 23.33 A. a Idlenesse, pride, gluttony, and drunkennes, b filthy talke, wanton dancing, and such like.

b Ephes. 4. 29.5.3 Q. What is commanded herein?

2 Cor. 7.1. 1 Cor. 7.34 A. That we keepe our selues chaste, both in body and soule, and carefully vse the meanes thereto.

Q. What is the eighth Commandement?

A. Thou shalt not steale.

Q. What doth this concerne?

A. The preseruation of our neighbours goods.

Q. What is forbidden herein?

Leu. 19.11 1 Thes. 4.6 A. That we doe not by theft, by bribery, vsury, or by any vniust dealing, get to our selues other mens goods.

Q. What is commanded herein?

a 2 Th. 3.10 b Mic. 6.8 A. That wee a labour in some lawfull calling for the things of this life, and deale b iustly with all men.

Q. What else?

c Heb 13.5. d Eph. 4.28 A. That we be c content with that wee haue, and d doe good therewith to others.

Q. What

Q. What is the ninth Commandement?

A. Thou shalt not beare false witnesse against thy neighbour.

Q. What doth this Commandement concerne?

A. The good name of our neighbor.

Q. What is forbidden herein?

A. All lying, flattering, and backbiting, with all other such things as are hurtfull to the good name of our neighbour. Eph.4.25 Psal.101.5

Q. What is commanded herein?

A. That wee speake the truth from our hearts: and be careful to maintaine the good name and credit both of our selues and others. Psal.15.2 Phil.4.8

Q. Which is the tenth Commandement?

A. Thou shalt not couet thy neighbours house, &c.

Q. What is condemned herein?

A. Originall corruption and the very euill thoughts and lusts of the heart without consent. Gen.6.5 Ier.17.9

Q. What is commanded herein?

A. A pure and cleane heart, good thoughts, and a desire of the good of our neighbour. 1 Tim.1.4

Q. Who is our neighbour?

Luk.10.29 30,37 A. Euery one, euen our enemie.

247. Q. Can wee be iustified, or liue by the law?

Rom.3.20. Gal.3.12. A. No: because we cannot fulfill the Law.

Q. Whereby then are wee iustified and saued?

Rom.3.24. Ephe.2.8. A. By the grace of God through faith in Christ.

Q. Why then doth Saint *Iames* say, that a man is iustified by workes, and not by faith onely?

Iam.2.20, 21,&c. Lu.7.29,35 A. His meaning is, that as by faith we are iustified before God, so by good workes we are iustified before men: that is, declared & approued to be iust.

Q. If we cannot be iustified by the law, then wherefore serueth the Law?

Rom.3.20. Gal.3.10, 19.24 A. To shew vs our sinnes, and our iust condemnation, and so to bring vs to Christ.

Q. Wherefore doth it serue, when we are come to Christ?

Psal.119. 105 Psal.119.1 A. To be vnto vs the rule of righteousnesse, and a way for vs to walke in.

Q. Wherefore are wee to doe good workes, if we are not saued by them?

A. In

A. In respect of thankfulnes to God and that he may be glorified thereby. Ioh.14.15 Mat.5.16

Q. Wherefore else?

A. In respect of our selues, that thereby wée may know that wée haue a true faith, and be assured of our calling and election. Titus 3.8 2 Pet.1.10

Q. And wherefore else?

A. In respect of others, that we may thereby either draw them to Christ, or stop their mouthes. 1 Pet.2.12 15.3.1

Q. What is required that our works may be good and accepted of God?

A. That they bée [a] commanded of God, that they proceede from a true [b] faith, and be done to the [c] glory of God. [a] Deut.12. 32 [b] Heb.11.6 [c] 1.Cor.10 31

Q. Shall they then be rewarded of God?

A. Yes: and that with eternall life. Mat.10.42 cha 25.34 35

Q. Doe our good workes deserue this reward?

A. No: God doth freely reward them for his promise sake, and for the merits of Christ. Lu.17.20. Rom.9.6,7 6.23

The fourth part of the Catechisme.

Quest.

254. CAn we of our selues doe any good workes?

2 Cor.3.5. Phil.2.13. A. No: but onely by the grace of God.

Q. How shall we obtaine the grace of God hereunto?

Lu.11.13. Iam.1.6. Psal.50.15 Ioh.16.23. A. By earnest and hearty prayer.

Q. What is prayer?

A. A religious calling vpon God alone in the name of Christ.

Q. What be the parts of prayer?

Phil.4.6. A. Two: petition and thanksgiuing.

Q. Are the Creede, and the ten Commandements a prayer?

A. No: because there is neither petition nor thanksgiuing in them.

Q. What forme of prayer is there left vnto vs in the Scriptures?

A. That which we call the Lords prayer.

Q. How many parts be there of it?

A. Three: a preface, fiue petitions, and a conclusion.

Q. Which is the preface?

A. Our Father which art in heauen

Q. What

Q. What doth it teach vs?

A. To pray onely to the true God, who both can & will grant our requests.

Q. How know you that hee can and will doe it?

A. He is our [a] Father, and therefore will doe it: he is in heauen, and therefore hath [b] power to doe it.

[a] Mat.6.32 7.11
[b] Eph.3.20

Q. What else doth the Preface teach vs?

A. That wee are to come to God with [c] boldnesse, because he is our Father: and with [d] reuerence, because his glorie filleth the Heauens.

[c] Heb.4.16
[d] Ecc.5.1,2

Q. Which is the first Petition?

A. Hallowed be thy name.

Q. What is it to hallow GODS name?

A. It is to acknowledge and declare that God and his name is holy, and is so to be vsed. Lu.7.29.35

Q. What doe wee aske of GOD therein?

A. That we may rightly know and acknowledge God, and may reuerence, praise and set forth his almighty power, wisedome, goodnesse, iustice, mercy and truth shining in all his workes. Ier.9.23.24 Psal.145.8 9,10

Q. What

Q. What else doe we aske herein?

A. That both in mind and heart, life and conuersation, wee may glorifie God both in himselfe and in his workes.

Q. What is the second Petition?

A. Thy kingdome come.

Q. What is here meant by the Kingdome of God?

Mat.6.33 Col.1.13.14 Lu.23.42.

A. The kingdome of grace, and the kingdome of glory.

Q. What doe we desire herein?

A. That God will more and more subdue and weaken the kingdome and power of sinne and Sathan.

Q. What else?

A. That God by his holy Word and Spirit will rule and raigne in vs: and that in the end hee will bring vs to his Kingdome of glory.

Q. What is the third Petition?

A. Thy will be done in earth, as it is in heauen.

Q. What doe wee craue of God herein?

A. That wee here in earth may readily, willingly, chearfully and faithfully doe the will of God, as the Angels doe in heauen.

Q. Where-

Q. Wherein consisteth the doing of Gods will?

A. In three things especially.

Q. What is the first?

A. In denying our owne [a] will, and [b] beleeuing in Christ. a Lu. 22.42 b Ioh. 6.40 1 Ioh. 3.23

Q. What is the second?

A. In doing such good workes as God requireth. 1 The. 4.3, 4,5,6 Acts 14.22

Q. What is the third thing?

A. In the patient bearing of afflictions.

Q. Which is the fourth Petition?

A. Giue vs this day our daily bread.

Q. What doe we aske here?

A. That God would giue vnto vs all things necessary and comfortable for this life. Pro. 30.8

Q. What else?

A. That God will giue vs the grace to be contented with that he giueth vs. Phil. 4.12. 13

Q. What needes the rich man to pray for daily bread? Heb. 13.5

A. Yes: because, without Gods blessing, his abundance can doe him no good. Deut. 8.4 Psal. 127.1 2,3

Q. Which is the fift Petition?

A. And forgiue vs our trespasses, &c.

Q. What

Q. What doe wee desire of God herein?

A. That God for Christs sake will forgiue vs all our sinnes: for euen we forgiue such as offend vs.

Ier.31.34.

Q. Can wee forgiue others their sinnes?

A. We may and must [a] forgiue the wrongs donvnto vs by others, but none can forgiue [b] sinnes but God onely.

[a] Lu.17.3.4
[b] Esa.43.25
Mar.2.7.

Q. Is our forgiuing of others, the cause why God doth forgiue vs?

A. No: but it is a signe thereof.

Q. What if we forgiue not others?

A. Then God will not forgiue vs.

Mat.18.35

Q. Which is the sixt Petition?

A. And lead vs not into temptation: but deliuer vs from euill.

Q. What doe we aske herein?

A. That God will not leaue vs to our selues; and giue vs ouer to Satan to be tempted and ouercome in temptations.

2 Ch.32.31
Esa.63.17.
Mat.26.41

Q. What else doe we aske herein?

1 Tim.4.18

A. That God will strengthen vs against all temptations vnto euill, and deliuer vs from sinne and the diuell.

Q. Which is the Conclusion?

A. For

A. For thine is the kingdome, power and glory for euer. Amen.

Q. What are these words?

A. A reason why we do aske the former things of God: namely, because the kingdome, power, and glory are his: and therefore he both can and will giue them vs.

Q. What signifieth the word (Kingdome?)

A. Gods absolute Soueraignty and Right ouer all things. 1 Cor. 29. 11

A. What signifieth the word (Power?)

Q. Gods omnipotency, whereby he is able to doe whatsoeuer he will. Lu. 1. 37.

Q. What is meant by the word (Glory?)

A. Maiesty and Excellency, honour and praise.

Q. What doth this conclusion teach vs?

A. How to giue thanks to God: for these three, kingdome, power, and glory, doe generally comprehend all matter of praise and thanksgiuing vnto God. 1 Chro. 29 10. 11. 12

Q. What doe you meane then when you say these words?

A. It

A. It is as if wée should say, The Kingdome of heauen is thine, all power in heauen and earth is thine; and therefore the glory is thine; and from our hearts wée doe ascribe the same vnto thée.

Q. What signifieth the word, Amen?

A. So be it, or so it shall be.

2 Cor. 1. 20

Q. What doth it teach vs?

Ephe. 6. 18
Iames 1. 6

A. Feruently to desire the things aforesaid, and to assure our selues thereof.

Q. What shall become of such (after this life) as are carefull to know & practise these grounds of Religion?

Mat. 25. 46.
Iohn 17. 24

A. They shall liue in glory for euer with Christ in heauen.

305. Q. What shall become of such as care not either to know, or to practise these things?

2 Th. 1. 8, 9
Mat. 25. 41

A. They shall liue for euer in Hell in torments, with the Diuell and his Angels.

FINIS.

TO

TO THE CHRISTIAN READER.

THere is one thing (Christian Reader) which I would haue thee especially to take notice of, concerning the former Principles, or Grounds of Religion: namely, that nothing is to be receiued for a Principle of Religion, or true and sound doctrine, which hath not foundation in the Word of God, or is not contained therein: for the Word of God (or the Scripture as we call it) is the rule of all truth, and giues vs a perfect direction, both for Faith and manners: and whatsoeuer Article and Doctrine is necessary to saluation, is deliuered plainly in the holy Scripture; and therefore in reading this, or any Catechisme, you are not by and by to beleeue whatsoeuer is therein contained: but to see and consider how euery thing is confirmed by the Scriptures; for your Faith and Conscience must bee grounded, not vpon the weake and vnperfect speeches of sinfull men, but vpon the pure and sure Word of God. And therefore at the end of euery answer, I haue quoted some plaine place of Scripture to confirme the same, some few onely excepted, which though in plaine words they are not to be found in the Scriptures, yet by good consequence they

they are drawne from the Scriptures. And whatsoeuer is truly and soundly collected from Scripture, is to be beleeued of vs, as though it were expresly written. As for example, when Christ would confute the Sadducees that denyed the Resurrection, he alleageth the words of God to Moses: I am the God of Abraham, Isaac *and* Iacob. *From hence this Truth is strongly collected, viz. that* Abraham, Isaac *and* Iacob *shall liue, and rise according to their bodies: because God (saith Christ) is not the God of the dead, but of the liuing. Therefore now this consequence, that Abraham and the Saints departed, shall rise, must be credited no lesse than that expresse Scripture from whence Christ drew it. And to the end that you may see, that all necessary points of faith and manners are plainely expressed in the Scriptures, I haue here in order set downe the summe and substance of Christian Religion, in certaine Texts of Scripture. The order of it is this: The true knowledge of God, and of Iesus Christ, which is life eternall (that is the way and meanes to eternal life) is to be found in the Scriptures. Therefore first we begin with the Scriptures, then we come to the knowledge of God, and of his workes, as of his eternall decree of Predestination, Creation, and Prouidence, concerning Angels and Men: in which, Prouidence is to be considered; the fall of Angels*

and

and Man, and the misery that followed thereof, namely, sin and death. Secondly, followeth Gods Covenant with man, namely, the covenant of works, and the covenant of grace. Concerning the Covenant of works, there is shewed the impossibility of keeping it, and to what end it serued. In the Covenant of grace is noted; First, the foundation of it, which is Christ the Mediator. Secondly, the meanes of applying Christ vnto vs. In Christ we are to consider his person, and office. His office is threefold. The application of the covenant of grace, where is shewed the vnion & communion which the elect haue with Christ. The manner of the reuealing and applying of the covenant of grace, are either inward, as the spirit of Christ, and faith; or outward, namely, the Word and Sacraments. The manner of reuealing is, is our calling vnto Christ. The persons to whom it is reuealed, namely, to the Church. As the benefit we receiue from the Prophetical office of Christ, is the reuealing of the covenant of grace, whereby wee are made wise to saluation: so the benefit we receiue from the Priestly office of Christ, is our iustification before God. The benefit we receiue from the kingly office of Christ is our glorification, which is partly in this present life, but fully & perfectly in the life to come. Our glorification in this life, consisteth in this, that in our condition we are made blessed, and made holy in our nature, which is Sanctification. The rule of San-

tification is the Word of God, euen the Law and the Gospell. The effect of Sanctification is Repentance: The notes of repentance are specially two: A hatred of all sinnes, and the practice of good workes: Among good workes, almes and prayer are specially commended to vs. The speciall helpes to prayer, and to the performing of other good workes, are vowes and fasting. Then lastly, is to be considered Gods dealing with man after this life, by bringing all men to iudgment, which is either particular or generall. And to the end that you may (in reading these Texts of Scripture) perceiue how one thing depends vpon another, I haue set downe (ouer the Texts of Scripture) the things whereof the places following do speake. If therefore you will accordingly be diligent in reading the Texts of Scripture, I doubt not but (by Gods grace assisting you) you shall in a short time much benefit your selues thereby, and shall bee able (when need requires) to proue any ground of Religion by some Text of Scripture. And so I commit you to the mercifull protection of Almighty God, beseeching him to endue you with all sauing grace, and to present you faultlesse before the presence of his glory, with exceeding ioy, through Iesus Christ. Amen.

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THE SVBSTANCE of Diuinitie.

(Of the holy Scripture.)

Iohn 5. 39. Search the Scriptures: for in them ye think to haue eternall life, and they are they which testifie of mee. 2 *Tim.* 3. 16, 17. All Scripture is giuen by inspiration of God, and is profitable for doctrine, for reproofe, for correction, for instruction in righteousnesse; that the man of God may be perfect, throughly furnished vnto all good workes. *Mat.* 12. 24. Doe ye not therefore erre, because yee know not the Scriptures, neither the power of God?

(Of God.)

Iohn. 17. 3. This life is eternall, that they might know thee the onely true God, and Iesus Christ whom thou hast sent. *Heb.* 11. 6. Hee that commeth to God, must beleeue that God is, &c. *Iohn* 4. 24. God is a Spirit, &c. *Exodus* 34. 6. The Lord God, mercifull and

gracious, long suffering, and abundant in goodnesse and truth, &c. *1 Cor.* 8. 4. We know that an idoll is nothing in the world, and that there is none other God but one.

1 *Iohn* 5. 7. There are three which beare record in heauen: the Father, the Word, and the holy Ghost, and these three are one.

(*Of Gods decree of Predestination.*)

1 *Thes.* 5. 9. God hath not appointed vs to wrath, but to obtaine saluation by our Lord Iesus Christ. *Ephes.* 1. 4. God hath chosen vs in Christ, before the foundation of the world, that we should be holy and without blame before him in loue. *Rom.* 11. 5, 6. There is a remnant, according to the election of grace: and if by grace, then it is no more of workes, &c. *Iude* 4. Who were before of old ordained to this condemnation. 2 *Tim.* 2. 20. In a great house, there are not onely vessels of gold, and of siluer, but also of wood and of earth; and some to honour, and some to dishonour.

(*Of Creation.*)

Gen. 1. 1. In the beginning God created the heauen and the earth. *Psal.* 33. 6. By the word of the Lord were the heauens made, & al the hosts of them by the breath of his mouth.

Heb.

*Heb.*11.3. Through faith we vnderſtand that the worlds were fram'd by the word of God; ſo that things which are ſeene, were not made of things which doe appeare. *Gen.*1.31. And God ſaw all that he had made, and loe, it was very good. *Gen.* 2.7. The Lord God formed man of the duſt of the ground, and breathed into his noſtrils the breath of life, and man became a liuing ſoule. *Gen.*1.27. God created man in his owne Image, &c. *Eph.*4.24. And put on the new man, which after God is created in righteouſneſſe and true holineſſe.

Of Gods prouidence.

Acts 17.25, 28. He giueth to all, life and breath, and all things. For in him we liue, and moue, and haue our being. *Mat.* 10.29, 30. Are not two Sparrowes ſold for a farthing, and one of them ſhall not fall to the ground without your Father? Yea, and all the haires of your head are numbred. *Prou.* 16.33. The Lot is caſt into the lappe: but the whole diſpoſing thereof is of the Lord.

(Of the fall of Angels, and Man.)

2 *Pet.* 2.4. God ſpared not the Angels that ſinned, &c. *Iude* 6. The Angels which kept not their firſt eſtate, &c. 2 *Cor.*11.3. The

Serpent beguiled *Eue*, through his subtilte, *Gen.* 3. 1, 2, 3, 4, 5, 6. Now the Serpent was more subtil than any beast of the field, &c. *Eccl.* 7.29. God made man vpright, but they haue sought out many inuentions. *Rom.* 5.12. By one man sinne entred into the world, &c. for in him all haue sinned. *Psal.* 51: 5. Behold, I was borne in iniquity, and in sinne hath my mother conceiued me. 1 *Ioh.* 3.4. Sinne is the transgression of the Law.

(*Of the punishment of sinne.*)

Rom. 5.12. By one man came sinne into the world, and death by sinne. *Rom.* 6. 23. The wages of sinne is death. 2 *Thess.* 1.9,10. Who shal be punished with euerlasting destruction, from the presence of the Lord, and from the glory of his power.

(*Of the Couenant of Workes.*)

(The Couenant of workes is the Moral Law, put into mens hearts by God, and afterwards repeated by Moses.) *Leuit.* 18.5. Ye shall keepe my Statutes and my iudgements; which if a man doe, he shall liue in them. *Deut.* 27.26. *Gal.* 3.10. Cursed is euery one that continueth not in all things which are written in the booke of the Law, to doe them. (This Couenant all haue broken, and therefore are vn-

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der the curse.) *Ier.* 31. 32. Which my Couenant they brake. *Gal.* 3. 19. Wherefore then serueth the Law? It was added, because of transgressions, till the seed should come, to whom the promise was made. *Rom.* 3. 20. By the Law is the knowledge of sinne.

(Of the Couenant of grace.)

Gen. 3. 15. I will put enmity betweene thee and the woman, and betweene thy seed and her seed, it shall bruise thy head, &c. *Gen.* 22. 18. In thy seed shall all the Nations of the earth be blessed. *Heb.* 8. 10, 11, 12. This is the Couenant that I will make with the house of Israel, (saith the Lord;) I will put my Lawes into their minde, and write them in their hearts: and I will be to them a God, and they shall bee to mee a people. And they shall not teach euery man his neighbour, and euery man his brother, saying: Know the Lord; For all shall know me, from the least to the greatest: for I will be mercifull to their vnrighteousnes, and their sinnes and iniquities wil I remember no more.

(Of CHRIST *the Mediator.)*

1 *Tim.* 2. 5. There is one God, and one Mediator betweene God and man, the Man

CHRIST IESVS. *Heb.* 9. 15. And for this cause is hee the Mediatour of the new Testament, that by meanes of death, for the redemption of the transgressions that were vnder the first Testament, they which are called, might receiue the promise of eternall inheritance. *Iohn* 1. 1. In the beginning was the Word, and the Word was with God, and the Word was God. *Verse* 14. And the Word was made flesh, and dwelt among vs.

{*Of Christs Propheticall Office.*}

(Christ performeth this office, in opening and reuealing vnto vs the will of God.) *Iohn* 17. 26. I haue declared vnto them thy name, and will declare it. *Iohn* 15. 15. All things that I haue heard of my Father, I haue made knowne vnto you. *Acts* 3. 22. For *Moses* truly said vnto the Fathers, A Prophet shal the Lord your God raise vp vnto you of your brethren, like vnto mee, him shall yee heare in all things whatsoeuer he shall say vnto you. *Luke* 4. 18. The Spirit of the Lord is vpon me, because he hath annointed me to preach the Gospel to the poore, to preach deliuerance to the Captiues, and to preach the acceptable yeere of the Lord.

(*Of the Priestly office of Christ.*)

(Christ performeth this office, by appeasing God, and reconciling vs vnto God, through death and obedience.) 2 *Cor.* 5. 18, 19. Who hath reconciled vs to himselfe by Iesus Christ. God was in Christ, reconciling the world to himselfe, &c. *Ephes.* 2. 16. And that he might reconcile both vnto God, in one body by the Crosse, &c. *Heb.* 5. 6. Thou art a Priest for euer after the order of *Melchisedech*. *Heb.* 9. 24. Christ was once offered to beare the sinnes of many, &c. *Heb*, 10, 14. By one offering he hath perfected for euer them that are sanctified. *Heb.* 7. 25. Wherefore he is able to saue them to the vttermost, that come vnto God by him, seeing he euer liueth to make intercession for them.

(*Of the Regall or Kingly Office of Christ.*)

(This Christ performeth, by gouerning all things for the saluation of his elect, and destruction of his enemies.) *Dan.* 7. 14. And there was giuen vnto him dominion, and glory, and a kingdome, that all people, nations and languages should serue him, &c. *Luke* 1. 3. Hee shal raigne ouer the house of *Iacob* for euer, and of his kingdome there shall be no end. *Eph.* 1. 22, 23. And hath put all things vnder his feet,

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and gaue him to be the Head ouer all things to the Church, which is his body, the fulnesse of him that filleth all in all. *Luk.* 19.27. But those mine enemies, which would not that I should raigne ouer them, bring hither and slay them before me. (Thus farre of the Couenant of grace, of Christ the Mediator, and of his threefold office. (The next thing to be considered of, is the application of the Couenant to the Elect, giuing them a part in Christ, and in all his benefits.) *Hebr.* 3.14. For wee are made partakers of Christ, &c. (The part they haue in Christ, is, first vnion with Christ. Secondly, thereby Communion.)

(*Of our vnion with Christ, which is by the Spirit and Faith.*)

Ephes. 5.30. For we are members of his body, of his flesh: and of his bones, 1 *Cor.* 12.13. By one Spirit we are all Baptized into one body. *Eph.* 3.17. That Christ may dwell in your hearts by faith.

(*Of our Communion with Christ.*)

(The which is the participation of the benefits flowing from his seuerall offices. (The benefit we receiue from the Prophetical office of Christ, is the reuelation of the Couenant of grace, whereby we are made wise vnto saluation.)

*Mat.*11.27. All things are deliuered vnto me of my Father; and no man knoweth the Son, but the Father: neither knoweth any man the Father, saue the Son and he to whomsoeuer the Sonne will reueale him. 2 *Tim.*3.15. The holy Scriptures are able to make thee wise vnto saluation, &c.

(The meanes of reuealing the Couenant of grace, are both outward and inward. The outward are the Word & the Sacraments. By the Word is meant the Gospell preached, which containeth and publisheth the promises of saluation by Christ.) *Rom.*1.16,17. The Gospell of Christ is the power of God vnto saluation, to euery one that beleeueth, &c. For therein is the righteousnes of God reuealed from faith to faith, &c. 2 *Tim.*1.10. Christ hath abolished death, and hath brought life and immortality to light, through the Gospell.

(*Of the Sacraments.*)

*Rom.*4.11. And he receiued the signe of Circumcision, as a seale of the righteousnes of faith &c. *Mat.*28.19. Goe ye therfore and teach all nations, baptizing them in the name of the Father, the Sonne, and the holy Ghost. *Marke* 1.8. I indeed haue baptized you with water, but he shall baptize you with the holy Ghost.

1 *Cor.*

1 *Corinth.* 11. 23, 24, 25. The Lord Ieſus the ſame night in which he was betrayed, tooke Bread, and when hee had giuen thankes, he brake it, and ſayd; Take, eate, this is my body which is broken for you: this do in remembrance of mee. After the ſame manner alſo he tooke the Cup when hee had ſupped, ſaying, This Cup is the new Teſtament in my blood: this doe yee as oft as ye drinke it, in remembrance of mee. 1 *Corinth.* 10. 16. The Cup of bleſſing, which we bleſſe, is it not the Communion of the blood of Chriſt? The bread which we breake, is it not the Communion of the body of Chriſt? (The inward meanes whereby the Couenant of Grace is reuealed, are the Spirit and Faith.)

1 *Corinth.* 2. 9, 10, 12. Eye hath not ſeene, nor eare heard, neither haue entred into the heart of man, the things which God hath prepared for them that loue him. But God hath reuealed them vnto vs by his Spirit. Now we haue receiued not the ſpirit of the world, but the ſpirit which is of God, that we might know the things that are freely giuen to vs of God.

Iohn 3. 33. He that hath receiued his teſtimony, hath ſet to his ſeale, that God is true.

1 *Iohn* 5. 10. He that beleeueth on the Sonne of God, hath the witneſſe in himſelfe.

(Of

(*Of the manner of reuealing the Couenant of grace, viz. Vocation or Calling.*)

Rom. 8.30. Whom he did Predeſtinate, them he alſo called. 2 *Tim.* 1.9. God hath ſaued vs, and called vs with an holy calling. (**The Couenant of grace is reuealed to the Church.**) *Mat.* 11.25. I thanke thee, O Father, Lord of heauen and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt reuealed them vnto babes. *Epheſ.* 5.25. Chriſt loued the Church, & gaue himſelfe for it. (**Thus much of the benefit, flowing vnto vs from the Prophetical office of Chriſt. The benefit we receiue from the Prieſtly office of Chriſt, is our iuſtification before God, through his righteouſnes imputed vnto vs, and apprehended by vs.**) *Rom.* 8. 30. Whom he called, them he alſo iuſtified. *Rom.* 5.19. As by one mans diſobedience many were made ſinners; ſo, by the obedience of one ſhal many be made righteous. *Rom.* 3.24,25. Being iuſtified freely by his grace, through the redemption that is in Ieſus Chriſt, &c. *Rom.* 5.1. Being iuſtified by faith, we are at peace with God, &c. *Acts* 13.39. By Chriſt, al that beleeue are iuſtified from al things, from which yee could not be iuſtified by the law of *Moſes*.

(*Of*

(*Of the benefit of Christs Kingly Office.*)

(The benefit we receiue from the Kingly Office of Christ, is our glorification, whereby our whole nature, estate and condition is reformed according to the image of Christ our King.) *Rom.* 8. 29, 30. Whom he did foreknow, hee also did predestinate to be conformed to the Image of his sonne, &c. Moreouer, whom hee did predestinate, them hee also called; and whom hee called, them he also iustified; and whom he iustified them he also glorified. *Col.* 3. 4. When Christ, who is our life, shall appear, then shal ye also appear with him in glory. *Reu.* 20. 6. Blessed and holy is hee that hath part in the first resurrection; on such, the second death hath no power, but they shall be the Priests of God, and of Christ, &c.

(*Of Sanctification.*)

Titus 3. 5. Not by workes of righteousnesse which wee haue done, but according to his mercy he saued vs, by the washing of regeneration, and the renewing of the Holy Ghost. 1 *Thes.* 5. 23. And the very God of peace sanctifie you wholly, &c. *Ephes.* 4. 24. And that yee put on that New-man, which after God is created in righteousnesse and true holinesse.

(*Of*

(*Of the rule of Sanctification.*)

(The rule and square of it is the whole word of God: that is, both the Law which requireth obedience, and the Gospell which directeth vs how to performe it.) *Iohn* 17.17. Sanctifie them through thy truth, thy Word is truth. 1 *Pet.* 1. 23. Being borne againe, not of corruptible seed but of incorruptible, by the word God. *Tit.* 2.11,12. For the grace of God that bringeth saluation, hath appeared to all men, teaching vs, that denying vngodlines and worldly lusts, we should liue soberly, righteously and godly in this present world. (The Law is comprised in the ten Commandements.) *Deut.* 4.13. And hee declared vnto you his Couenant, which he commanded you to performe, euen ten Commandements, and he wrote them vpon two Tables of stone.

(*Of the effect of Sanctification,*
viz. *Repentance.*)

Acts 26.20. But shewed first vnto them of Damascus, &c. that they should repent and turne to God, and doe workes meet for repentance. *Lam.* 5.21. Turne thou vs vnto thee, O Lord, and we shall be turned, &c. 2 *Cor.* 7.10. Godly sorrow worketh repentance to saluation, not to be repented of, &c. (The

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notes or ſignes of repentance are ſpecially two: the hatred of all ſinne, and the practice of all good duties.) *Pſa.* 119.128. I hate euery falſe way. *Verſ.*6. I haue reſpect vnto all thy Commandements. (The hatred of ſin is ſhewed in ſpirituall warfare againſt it, which is the withſtanding of all temptations vnto ſin, from the diuell, the worlde, and our owne fleſh, by the power of the grace of God.) *Eph.*6.10. *&c.* Put on the whole Armour of God &c. *Ephe.*4.27. Neither giue place to the diuell. *Iam.*4.7. Reſiſt the diuell and he will flee from you. 1 *Iob.*5.4. Whoſoeuer is borne of God ouercommeth the world: and this is the victory that ouercommeth the world, euen our Faith. *Gal.*5.24. They that are Chriſts, haue crucified the fleſh, with the affections and luſts.

(*Of good Workes.*)

*Epheſ.*2.10. We are his workmanſhip created in Chriſt Ieſus vnto good workes, which God hath before ordained, that wee ſhould walke in them. *Titus* 3.14. And let ours alſo learne to maintaine good workes, to neceſſary vſes, that they be not vnfruitfull. *Iames* 2.26. As the body without the ſpirit is dead, ſo faith without workes is dead alſo. *Hebr.*13.16. To doe good, and diſtribute, forget not: for with

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such sacrifices God is well pleased. *Luke* 11.41. But rather giue almes of such things as ye haue: and behold, all things are cleane vnto you.

(Of Prayer.)

1 *Thess.* 5.17,18. Pray without ceasing. In euery thing giue thankes, &c. 1 *Tim.* 2.1,2. I exhort therefore, that first of all, Supplications, Prayers, Intercessions, and giuing of thankes be made for all men, &c. *James* 1.5. If any of you lacke wisedome, let him aske of God, &c. *Mat.* 6.9. After this manner pray yee: *Our Father which art in heauen, &c.* The speciall helpes to Prayer and other good workes, are vowes and fasting. (A vow is a solemne promise to God, of some lawfull thing that is in our power, for the confirmation of our faith, and testifying of our thankfulnesse to God.) *Psal.* 50.14. Offer vnto God thanksgiuing, and pay thy vowes vnto the most high.

(Of Fasting.)

(Fasting is an abstinence for a time, not only from meat & drinke, but also from all delights, for the furtherance of the speciall practise of repentance, and the enforcing of our Prayers.) *Ioel* 2.12. Turne yee euen to me with all your hearts, with fasting, &c. 1 *Corinth.* 7.5. Defraud

yee not one the other, except it be with consent for a time, that yee may giue your selues to fasting and prayer.

(Of Death, and the last Iudgement.)

Hebr. 9.2.27. It is appointed vnto men once to dye, and after this the Iudgement. *Act.* 17.31. God hath appointed a day in the which he will Iudge the world in righteousnesse, by that man whom hee hath ordained, &c. 1 *Corinth.* 5.10. Wee must all appeare before the Iudgement seat of Christ, &c. *Matth.* 25.31, 32, *&c.* When the Sonne of man shall come in his glory, and all the Angels with him, then shall he sit vpon the throne of his glory: And before him shall bee gathered all Nations, &c. *Verse* 46. These shall goe away into euerlasting punishment; but the Righteous into life eternall.

FINIS.

A Preparatiue to the Pill.

TO ALL THE POPE-ſicke Catholikes in *England*, *Health and Saluation in* IESVS CHRIST *alone.*

SKilfull Phyſicians, to worke ſafely and to cure ſoundly, doe vſe preparatiues before they miniſter to their Patients: the ſame courſe haue I taken; Hauing compounded a *Pill to purge out Popery*, I will firſt prepare the minde of the Readet, in ſhewing the nature of the diſeaſe, and the danger thereof, and in adding to it ſome things wanting in the Pill; the which ſhould at the firſt haue bin put into it; but I then thought that the Pill would haue bin too big for many to ſwallow. By a Catholike then (both here, and in the *Pill*) I vnderſtand one that profeſſeth the Catholike faith: of which there are two ſorts: Firſt, whole and ſound Catholikes, who in al points do ſincerely

and soundly embrace, professe, and hold fast the true Catholike faith, and will not admit of any thing contrary thereunto, or disagreeing from it; and these we call Protestants, which name arose vpon occasion of a protestation made by the fourteene principall Cities, and diuers Princes of *Germany*, at the dyet of *Noremberg*, appealing from the Pope vnto the Emperour, and to a generall Councell: in which protestation was contained a declaration of their faith and of those grieuances, which they had against the Church of *Rome*, for which they were (by their Aduersaries) termed Protestants. Of this name, although we are not ashamed, yet we stand not so much vpon it, glorying in no name so much, as in the name of Christians; which was first giuen to the Disciples at *Antioch*, *Acts* 11. 26. We are called Christians of the name of Christ, that is, annoynted with the same oyle wherewith he was annoynted, euen with the same spirit of God in some little & conuenient measure, which he receiued aboue measure, 1 *Iohn* 2. 20. 27. *Iohn*. 3. 34. There be two sorts of Christians: One, who doth onely in shew and name professe Christ; and such an one is no otherwise a member of Christs mysticall body, then a wooden legge set to the body, is a member of the body. The second is he, that in name and deed is a liuely

liuely part and member of Christ. A true Christian then, is one whom Christ hath loued, and washed in his blood, making him a King, and Priest vnto God, *Reu.* 1.5. It is one that is Christs, and that by right of redemption: 1 *Cor.* 6.19, 20. Secondly, by the free gift and donation of God the Father, *Iohn* 17. 11. and this donation is begun in Gods eternal election, and is accomplished in our effectuall calling. Thirdly, by propagation, for all true beleeuers spring out of the blood of Christ, *Ephes.* 5. 30. and are of his flesh and bone, as *Eue* was of the flesh and bone of *Adam*: which words of the Apostle are not to be taken litterally, for so may Christ rather be said to be the seed of *Dauid*, and of the Iewes, as concerning the flesh: But Christ is to be considered as another *Adam* (and so hee is called,) that is, a stocke, a root that giueth a being to branches sprouting out of him, 1 *Cor.* 15.45.47. And this being, is not our naturall being, but a supernaturall and spirituall being, which the Scripture termeth a new birth, *Titus* 3.5. a new man, *Ephes.* 4.24. a new creature, 2 *Cor.* 5.17. This spirituall being is not in regard of the substance of our soule or body, or of any of the powers or parts, faculties or members of them: but in regard of the integrity, goodnesse and diuine qualities which are in them, euen that

holines & righteousnes wherwith the Church, that is, euery true Christian in endued & adorned. As we are naturall men, we are of *Adam*, as we are spirituall men, we are of *Christ*. Lastly, by our donation in Baptisme, in which wee consecrate our selues to God and to Christ, of whom we are called Christians. And this name (Christian) is the best, and ancient name, and in this we doe onely glory.

The second sort of Catholikes, are diseased, sicke, and vnsound Catholikes, which call themselues Catholikes, but are not indeed: which boast much of the Catholike faith, but haue it not: and of the Catholike Church, but indeed are no true and sound members of it. Such are our Romish Catholikes the Papists, taking their name from *Papa* (their Father) the Pope: whose faith is in many things directly contrary to the Apostles Creed, the faith of the Catholike Church, whose religion and worship is directly contrary to the Commandements of God: who haue corrupted the seales of the Catholike faith (I meane the two Sacraments) and haue added vnto them fiue other counterfeit seales, namely, *Confirmation*, *Marriage*, *Order*, *Penance*, and *Extreme vnction*; which indeed are no Sacraments, not truly, but falsely so called. These fiue commonly so called are not to

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be counted for Sacraments of the Gospel, being such as haue growne, partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet haue not like nature of Sacraments with Baptisme and the Lords Supper; for that they haue not any visible signe or ceremony ordained of God. These are the very words of the 25. article of religion, whereunto the whole Clergy of England hath subscribed. These before mentioned I call *Popeficke Catholikes*, because they are infected with the Popish religion, which is full of errors and heresies, and because they long after it, and so desire to haue it euery where erected & professed, that as a woman with child, must haue what she longeth after, or else it wil euen cost her life: so they must haue it set vp, or else it shall cost them their liues. *Popery* is a contagious and dangerous disease. It is contagious and infectious, for it infects not some part only, but euen the whole man, euen all the faculties, powers, parts and members of the soule & body; as for example: The mind is infected with an affected and wilfull ignorance; the Conscience is so infected, that it makes no scruple of æquiuocation, lying, false swearing, treason, murdering of *Princes*, or any other thing that may be, for the good and furtherance of the Catholike cause. The me-

mory is ſo infected, that it will quickly forget the fauors and kindneſſes ſhewed to them, euen by their *Kings* and *Princes*, but wil long remember the leaſt iniury (as they take it) offred them: though indeed it was none, but rather was done for their good. The will is ſo corrupt, as that it can freely will, and deſire euen the vtter ruine of true religion, and the vntimely death of all that ſincerely embrace and profeſſe it, bee they neuer ſo neare or deare vnto them, yea, of their owne *Kings* and *Princes*.

As all the faculties and powers of the ſoule are infected, ſo are all the members of the body. The head is ſo infected, that it deuiſeth miſchiefe continually; The eyes (ſpecially of their *Prieſts*, *Monkes*, and *Votaries*) will not looke vpon the word of God, and behold the light thereof: but they are ready to looke vpon Idols, the legend of lyes, and other erroneous bookes; they may not behold a lawful wife of their own, they cannot ſee her in the cleereſt day-light, but they can ſee (yea and more than that) other mens wiues, a concubine, a harlot in the darkeſt night. The tongue is open to rayling, curſing, and ſlandering of all good and ſound Catholikes, the poyſon of Aſpes is vnder their lippes; the Aſpe is a kinde of Serpent, which ſpitting forth his poyſon, doth therwith kil euen thoſe which are

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a farre off. The hand is full of blood, it is ready if occaſion ſerue to ſtab a King, to put fire to powder to blow vp King and ſtate, to doe any miſchiefe whatſoeuer. As Romiſh *Catholikes* are thus infected with Popery themſelues, ſo they infect others: for as one that hath the Peſtilence on him, infecteth many others where he comes, yea, euen deſirous to doe it; ſo ſuch as are infected with this diſeaſe, infect others, and are neuer ſatisfied, but ſeeke ſtill by all meanes to infect more and more.

But ſome will ſay, peraduenture, that all the Romiſh Catholikes here, are not ſo corrupt and ſo vnſound, ſome are good men and good ſubiects? Indeed there are degrees of compariſon among them, not from good to better, but from bad to worſe. I thinke I may truly ſay of them, as the old Fox ſaid once of his young Cubs, he brings them into the market to be ſold, there comes one to buy one of them and asked which was the beſt? the Fox anſwered him, Neuer a good.

As *Popery* is a contagious and infectious, ſo it is a dangerous diſeaſe, & that both to ſuch as are infected therewith, and to others that are free from it. To themſelues it is dangerous; for it makes many of them incurable, and to fal into a deadly diſeaſe, I meane conſpiracy, and trea-

treason, a iuſt cauſe of corporall death here, and eternall death hereafter. To others; and eſpecially to *Kings* and *Princes*, who, if they will not embrace and profeſſe, nor tolerate the Romiſh religion, nay, if they doe but tolerate the true Catholike religiõ, then they muſt by the Popes *Bulls* be excommunicated, as was Queene *Elizabeth* (but that Bull had no hornes, for it hurt her not) and then a Ieſuite, Prieſt, or any Romiſh Catholike (for no heretike elſe will doe it) may take away their liues, as they did the life of *Henry* the 3. and *Henry* the 4. Kings of *France*, and attempted to do the like to Queene *Elizabeth*, and King *Iames*, and if the Prince or King be once taken away, then they will (if poſſibly they may) deſtroy all other ſound Catholikes. If this were onely their practice, it were bad enough, and too too bad: but it is their doctrine alſo, that it is lawfull, yea, a meritorious worke, which is ten times worſe.

If *Popery* be ſo infectious and dangerous a diſeaſe, then it behoueth all ſound Catholikes, euery one in his place and calling, to labor to cure it, & to ſtop the ſpreading of it. If it be the part of all ſound Catholikes to labour to ſtop and to cure it, thē much more of the Miniſters of Gods word, who are indeed ſpirituall *Phyſicians*, and therfore I being ſuch an one (though the weakeſt

keſt of many thouſands, and the vnfitteſt and moſt vnskilfull (as I thinke) of any Diuine, (whoſe writings haue paſſed the preſſe) haue compounded a *Pill* to purge out *Popery*: The which by Gods ſpecial bleſſing did work very wel, & was a means of curing ſome, as they haue ſince acknowledged & cõfeſſed: yea, it wroght ſo well, that ſome greatly enuyed it, and could not tell how to ſtop the working of it, but by beating & wounding him that carried abroad the *Pill* (as it was reported) did you euer heare or reade of any (vnleſſe it were a madman) that delt ſo with the Apothecary that broght to him what the *Phyſician* had preſcribed for the recouery of his health? Yet ſuch mad men are many Romiſh Catholikes, eſpecially *Prieſts* and *Ieſuites*, who if their power were anſwerable to their wil, would kil all ſuch as wiſh them wel, and ſeeke nothing more than the recouery of their health, and the ſaluation of their ſoules. Theſe haue need of ſome ſtronger medicine than a Pill. There was in the time of Q. *Elizabeth* preſcribed a ſoueraigne medicine, & a preſent remedy for ſuch (when nothing elſe would ſerue the turn) it cured many Traytors, & kept many others from treaſon and murder: if you be deſirous to know what it was (as I thinke you are) I will ſhew you: It was a playſter

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made of hempſeed, called in latine *Capiſtrum*, in engliſh a *Horſ-nightcap*, this is a medicine only for traitors & murderers; Therfore I preſcribe vnto you a Pill, to cure you, and ſo to keep you from theforeſaid plaiſter. And the good ſucceſſe which God gaue the Pill at the firſt, hath emboldned & incouraged me once more to commend it vnto you, and to requeſt you to take it, and to try whether it will worke with you or no? And that it may worke the ſooner, and the better, I wold haue you firſt to take the largeſt of the three Catechiſmes going before it, intituled, *Meat for the ſtronger*, wherein you haue the grounds of the true Catholike faith and religion, briefly, familiarly, and plainly opened, and ſufficiently proued out of the Canonicall Scriptures. When you haue well digeſted this, then take this preparatiue, and then the Pill. In taking it you muſt not diuide it, but ſwallow it downe; and then it will you purge and ſcoure, it may be within one whole houre. If that it ſtay a little longer, then ſhal you find it worke the ſtrōger. The ſimples wherof the Pil is compounded are to be ſeen in a table annexed to it. I haue here added three things more, which I would haue you wel to conſider of, & then no doubt it will cauſe the *Pill* to work the better.

The firſt is cōcerning the head of the Church which

which you ſo much ſtand vpon. As a body cannot conſiſt and ſtand without a head, no more can the Church: as the body cannot be ſound, when the head is corrupt; ſo the Church, which is the body, cannot be a true and ſound Church, when the head is a falſe, corrupt & wicked head.

The head of the true Catholicke Church is Ieſus Chriſt, and none but he, *Eph.* 1. 22. 23. *Eph.* 5. 23. who is God from euerlaſting, who is pure holy, harmleſſe, and ſeperate from ſinners: *Heb.* 7. 26, 27. who did no ſin, neither was there guile found in his mouth: 1 *Pet.* 2. 22. him, and him alone we acknowledge to be our ſpiritual head: and al that thus doare the true Church of Chriſt. I ſay, hee is the onely ſpirituall head of the Church; becauſe there is beſides this an œconomicall head, one that doth order and gouerne an houſe, ſo the husband is the head of the wife. Alſo a Politicall head or gouernor, *Exod.* 18. 25. ſo the *Prince* is the head of the people, becauſe of his ſoueraignty and power ouer them. 1 *Pet.* 2. 13. But the Church of Rome, as now it is, was long without a head, at length it had a head, but a falſe, hereticall and wicked head. Sometimes it had more then one head at one time, & therfore it cannot be a true and ſound Church.

You *Pope-ſicke Catholickes* often demand of vs, where our Church was before *Luther?* but we

we can and haue often proued (and you neuer yet were able to answer it) that our Church was long before *Luther*, euen in the Apostles time, in the time of the Prophets and Patriarks, yea, euen from the time of the creation: for our faith & religion is the same that theirs was, and there haue beene in all ages some that embraced and professed it: and so we euer had a Church; see a little treatise intituled, *Looke beyond Luther*, and the *Protestants Kalender*.

I now demand of you, where your vniuersall Bishop, and supreme head of the Church was, before *Boniface* the third; for he was the first that had that title giuen him, and that about the yeere 607. *Phocas* a bloody Butcher killed his Master *Mauritius* the Emperor, the Empresse and their children most cruelly, of whom *Boniface* obtained the title aforesaid; and therefore no marueil though the Popes euer since haue beene such bloody Butchers, seeing their Father that gaue them their title was such an one. The primacie also of dominion, or of authority was not acknowledged to be in the Romish Bishop, but was before the time aforesaid vnheard of, and vnknowne; and then *Boniface* obtained of *Phocas*, that the Romish Bishop should be the head of the Church. And the absolute soueraignty and indetermined power of the Pope was

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first of all approued and granted in the Councell of *Lateran* in the time of *Leo* 10. about the yeere 1516. *Iohn* Bishop of *Constantinople* about the yeere 582. called himselfe vniuersall Bishop; But *Gregory the great*, about the yeere 591. reproued him for it, and plainely affirmed, that whosoeuer should call himselfe so, was the fore-runner of *Antichrist*.

If *Gregory* spake a truth (as certainly he did) then *Boniface* was the fore-runner of *Antichrist*, and the Pope euer since hath bin very *Antichrist*. Another Bishop of Rome, euen *Iohn* the third, about the yeere 566. decreed that none should be called *summus Sacerdos*, or vniuersall Bishop. If there were no vniuersall Bishop, nor supreme head of the Church till the time before mentioned; then where was your Church before that time? for till then it had no head, and therefore could not be, for there cannot be a body without a head.

You say that Saint *Peter* was the head of your Church, that he was Bishop of *Rome*, that the Pope is his successour, and therefore the head of the Church. It hath beene substantially proued by many learned and sound Catholikes (whose writings stand answerable,) that *Peter* was not the head of the Church, nor Bishop of Rome; yea, that he neuer was at Rome: See *Synopsis*

nopsis Papismi the 4. generall *Controuersie*, *quæst.* 2. 3. See also *The fabulous foundation of the Popedome.*

But suppose that he were there, and Bishop of Rome: yet this makes not the Pope to bee his Successor; for it is not a locall or personal succession, but succession in true & sound doctrine, that makes a lawfull succession: whosoeuer therfore teacheth not the same doctrine that *Peter* did, is not his successour; but the Pope teacheth iust not, but rather directly contrary thereunto; therfore hee not his successour. That the doctrine of the Pope is directly contrary to the doctrine of *Peter*, and the rest of the Apostles, is to be seene in the Pill, and that in many particulars, see also *Ohanders Controuers.* pag. 100. 101. 102. 103.

As the Popes haue beene contrary to *Peter* in doctrine, so likewise in life & conuersation *ibid.* p. 103. 104. for some of them were exceeding couetous, proud, ambitious, blasphemers, hereticks, Schismatikes; as two, yea, three Popes together: Coniurers, in league with the Deuill, as *Alexander* the sixth and *Siluester* 2. Incestuous Sodomites, whoremongers, murderers, poysoners one of another, treacherous warriors, setting Princes together by the eares. See the *Catholike Iudge*, *Pag.* 38 to 47. See also, *The Popes wound is deadly*, pag. 76, 77, 78.

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And therefore (as I ſaid before) ſuppoſe that *Peter* was at Rome, yet this cannot proue the Pope to be his ſucceſſour, but rather very Antichriſt, becauſe he ſucceeds him not in doctrine, nor in life and manners: I will make this plaine vnto you by a familiar example. There is an houſe, wherin for the ſpace of many yeers there haue lined none but graue, religious, and chaſte Matrons; at length there dwells in the ſame houſe one that is ſuſpected, accuſed, yea, proued to be wanton, vnchaſt, yea, a notorious harlot. If ſhe now ſhould goe about to proue her ſelfe honeſt and chaſte, becauſe ſhe ſucceedeth ſo many honeſt and chaſte Matrons, would this ſerue her turne thinke you? Surely no, all men would euen laugh at it, & ſhe notwithſtanding would be taken for a whore, and puniſhed for a harlot; euen thus it is with the Popes.

That the Pope alſo (as I ſaid before) is very Antichriſt, is plaine and manifeſt, becauſe all things which are foretold of Antichriſt in the holy Scriptures, are fulfilled in the Pope; he is called an aduerſary that oppoſeth himſelfe againſt Chriſt, and this doth the Pope, and that many wayes. See *Oſianders Controuerſies*, pag. 105. 106.

A ſecond thing here inſerted, which I would haue you to cõſider of, of which you boaſt much

and wherby you go about to proue the doctrin and faith of the Church of Rome, to be the true Catholike faith, and your ſelues to bee ſound Catholikes, is the working of Miracles. You alleage many great miracles that haue beene wrought in your Church for the confirmation of your doctrine; but we (as you ſay) can ſhew none wrought among vs, and therefore we are not the true Church, nor true Catholikes.

Concerning Miracles, I would haue you, firſt, to mark wel what a miracle is. 2. To what ends they are wrought. 1. A miracle is ſome ſtrange work euidently and truly done by diuine power, contrary to the ordinary courſe of Nature. All Gods miracles are wrought openly, apparently, cleerely, and euidently to the ſenſes of men, that no doubt or controuerſie ſhould bee made of them.

2. Miracles are wrought for two ends, firſt, to cauſe the beholders to wonder; ſecond, to confirme the Word, and our faith in Ieſus Chriſt, *Luk.* 7.11,12, &c. *Iohn* 2.11. *Ioh.* 11.39.44,45. *Mark.* 16.20. *Heb.* 2.4. Now the Miracles that you ſo much boaſt of, are no true miracles, but lying ſignes and wonders, meere illuſions and deceirs and coozening trickes to mocke the people withall. The which are a manifeſt argument that the Pope is *Antichriſt*, for he ſhall come

come with lying signes and wonders, 2 *Thes.* 2. 9. And that your miracles are such, I could shew in many particulars, but I referre you to the Acts and Monuments, and to *Stonghtons* ten arguments against Popery, and to the *Bee-hiue* of the Romish Church. It is (as a learned and sound Catholike saith) an vngodly and a diuelish act, to go about to confirme the doctrine of the Gospell anew with Miracles, which hath already in times past beene sufficiently confirmed with most notable and wonderfull miracles of God.

Wee need no new Miracles then to confirme our doctrine; for the miracles recorded in the Scriptures are sufficient for that purpose: and therefore seeing that you are not contented with them, but will haue new miracles to confirme your Doctrine, this is a manifest argument, that the Doctrine of the Church of Rome is not the true Doctrine of Christ, but the false doctrine of Antichrist: for as the old saying is, *Veritas non quærit angulos*, Truth seekes not corners: so true Doctrine seeks not miracles.

Now though we haue not not *Miracula*, yet wee haue *Miranda*: though wee haue no new Miracles to confirme our Doctrine thereby (neither is it necessary wee should) yet wee

haue had many wonderfull workes of God, by which God hath teſtified his diſlike of Popery, and alſo his approbation of our religion; as firſt, the wonderfull diſcouery of many treaſons and treacherous attempts againſt Queene *Elizabeth*, and Gods wonderfull preſeruing of her.

Secondly, the wonderfull ouerthrow of the Spaniſh inuincible *Nauy* (as they called it, 1588.)

Thirdly, another ouerthrow, which the Lord himſelfe, without any meanes of man, gaue to a great power of Spaniſh ſhips ſent towards *Ireland* for the ayd and ſtrengthening of the Rebels there, 1596.

Fourthly, in the yeere 1597. the Spaniard thought to haue priuily and cloſely ſtolne vpon vs, when our fleet was abroad: but the Lord by a Tempeſt did partly confound them, and partly forced them to recoile and retire home with all diſhonour, and that before we did ſo much as once almoſt dreame of any ſuch power comming towards vs.

Fifthly, the wonderfull diſcouery of that moſt vnnaturall, cruell, damnable and diueliſh *Gunpowder Plot*. And Gods wonderfull preſeruation of King *Iames*, the *Queene*, the *Prince*, and the whole ſtate of the land.

Laſtly,

Laſtly, the fall of the houſe at the *Black-friers* vpon the Papiſts, euen vpon their 5. of *November* being then the Lords day: and when they were aſſembled together for the venting & ſpreading of their erronious and falſe doctrine: And here I would haue you note, how God doth not onely puniſh ſin, but he doth it alſo euen in its own kind; God many times puniſheth in the ſame things wherin men offend, and in the ſame manner *Haman* ſet vp a Gibbet to hang *Mordecay*, but was hanged vpon it himſelfe. The Papiſts vpon our fifth of *November* would haue blowne vp the Parliament houſe, with all there in: on their fifth of *November* an houſe fals vpon them and kils and wounds many of them; vpon the Lords day Miniſters and the people aſſemble together for the preaching and hearing of the true and ſound doctrine; and they were then aſſembled for the preaching and hearing of falſe doctrine, and ſo were taken and puniſhed of God in the very act. And here I cannot but record what was ſpoken that very day in mine owne pariſh Church: I ſhould that day haue beene in *London*, but being not able to hold out with my company, I was enforced to ſtay by the way. That Sunday, a ſound and learned Diuine preached in my Church, the text he handled was *Ezechiel*

Ezekiel 13.9. concerning Gods iudgements vpon falſe teachers, the which he preſſed exceedingly, and applyed it to the Popiſh *Prieſts*, and *Ieſuites*.

In the afternoone ſuch a multitude were aſſembled, & the preaſe was ſo great, as that the Preacher (comming in a little too late) was not able to go to the Pulpit, but as the Pope is carried on mens ſhoulders, ſo the people were faine to lift him ouer ſome mens ſhoulders to bring him to the Pulpit. If this had beene done that day in *London*, you would then haue ſaid that the *Puritanes* had vndermined the houſe, and that now they had beene thus aſſembled to pray for a ſucceſſe vpon it, and that ſo the Preacher might haue beene taken for a Prophet: but being ſo far off from it, you could not ſo much as ſuſpect ſuch a thing. And this I haue here noted, that all may ſee that Gods iudgements threatned by his Miniſters, are not in vaine, but many times are accompliſhed very ſhortly after that they are threatned.

Concerning the fall of the houſe at that time, me thinks it ſhould be a warning to all to take heed of falſe doctrine, of Popiſh ſuperſtition and Idolatry; for howſoeuer Popery hath ſince that time increaſed, and may yet more per-

peraduenture for a while increaſe, yet one may well thinke that it did euen prognoſticate the vtter ruine and downefall of *Popery*; and who can tell whether a Pill may be ſome meanes to effect it? For God many times worketh great things by weake meanes; yea, ſometimes the greateſt things by the weakeſt meanes, and that to manifeſt his glory: for the weaker the inſtruments and meanes are which he vſeth, the more euidently is his power ſeene, and the better doth his praiſe appeare. If you will ſee and know more of Gods wonderfull workes both againſt *Popery*, and for our religion, then reade *Stoughtons* 10. arguments againſt *Popery*, pag. 119. 120. and *a thankefull remembrance of Gods mercies*.

The third thing here inſerted, and which I would haue you wel to conſider of, is the means that haue beene vſed, for the vpholding and ſpreading of *Popery*, and how notwithſtanding you haue not preuailed: and on the other ſide, the meanes we haue vſed for the vpholding and ſpreading of our doctrine, and the good ſucceſſe God hath giuen the ſame.

The meanes that you haue vſed, are wicked and vnlawfull, as cruelty, treachery, flattery, and ſubtilty.

Concerning your cruelty, in murdering many thousands of sound Catholikes, and that after a most inhumaine and barbarous manner, it is to be seene in the Acts and Monuments, and in many other Historíes. And yet notwithstanding all your cruelty, the Church still increaseth.

Concerning your Treacheries, namely, against Queene *Elizabeth*, King *Iames*, and his Royall issue, they were many and great: yet you could not preuaile; for God still, and that very strangely, discouered and confounded them. See a *thankefull remembrance of Gods mercies*.

When treachery could not preuaile, then your Priests fel to flattery. In the latter end of Queen *Elizabeths* reigne, the Priests wrote bitterly against the Iesuites, laying all the Treasons vpon them, and so would make the world beleeue that they were good Subiects, and deserued to be so accounted and entertained: But neither could this preuaile; for one *Bell* (who sometimes had beene one of their Order, namely, a secular Priest) perusing their writings, gathereth the same to certaine heads, and still concludes the Priests to be as ranke Traytors, as the Iesuites: And not long after they shewed themselues to be so; for shortly after King *Iames* his comming to the Crowne, *Watson* and *Clearke* (that wrote

so

so bitterly against the Iesuites) were apprehended and executed for Treason: which example teacheth all to take heed of flattering Seminary Priests, for as the Prouerbe is, *Beware the Goose*, (or let the Goose take heed) *when the Fox preacheth.*

When treachery and flattery could not preuaile, then came you to Subtilty, which indeed are but as hooing-hornes, to draw on other points of Popery. For as Rat-catchers vse to take good bread, cheese, and butter, and to mingle the same with poyson or Rats-bane, to allure the Rats to eat the secret and hidden poyson, to their destruction: euen so, &c. But your cunning and subtilty hath hitherto beene discouered, and I doubt not, but it will still.

The meanes now that we haue vsed for the erecting, increasing, and inlarging of Christs Kingdome, for the vpholding, and spreading of our doctrine, hath beene no other than such as God himselfe hath appointed: namely, true and feruent prayer, reading, preaching and hearing of the word of God, instructing of the people in the grounds of religion, the writing of many good bookes and sound treatises, the answering and confuting of all such errors and heresies, as haue beene broached and spread abroad. And God

God (as all may plainely see, if they bee not wilfully blind) hath wonderfully blessed the same.

And so, for a conclusion of all, I will say to you, as *Gamaliel* said of the Apostles and their preaching. If this Councell, or this worke bee of men, it will come to nought, *Acts* 5. 38,39. but if it be of God, yee cannot ouerthrow it, least happily yee bee found fighters against God.

If your Romish faith and doctrine were of God, then wee could not haue thus resisted it, but it should still haue preuailed, specially seeing you haue vsed such meanes for the vpholding of it: but seeing that notwithstanding all your cruelty, treachery, flattery, and subtilty, it preuaileth not, therefore it is manifest that it is not of God. On the other side, seeing that our doctrine hath beene so opposed by you, and other heretikes, and that you haue sought by all meanes vtterly to extinguish it; and yet it still remaines intire, sound, and vncorrupt: and hath so preuailed against you, and other heretikes; therefore it is manifest that it is of God: and in seeking to ouerthrow it, you doe but euen fight against God, who by the Spirit of his mouth (that is, the Preaching of the Gol-

Goſpell) ſhall conſume that wicked, 2 *Theſſ.* 2. 8. euen that man of Sinne, Antichriſt, the Pope.

Conſider well, I pray you of theſe things, And the Lord giue you vnderſtanding in all things. Haue ſtill in minde theſe ſhort ſentences following, put them all in practiſe, and I aſſure you it ſhall be well with you.

IN the mercy of God, and the merits of Chriſt alone, put the whole truſt of your ſaluation.

Of all things, beware of Idolatry, Superſtition, and of all falſe worſhipping of God.

Hate and abhorre all abuſe of Gods name, by inuocation of Creatures, ſwearing by the Maſſe, or any other thing.

Neglect not, but often frequent the publike Aſſemblies, for Prayer, hearing of Gods Word, and the vſe of the Sacraments.

Marke this alſo, that all Obedience is due to Princes and Magiſtrates, yea though they be euill: And that Rebellion, ſedition, and Treaſon, are the workes of the Diuell.

In

In all your Actions seeke Gods glory, and the good of of others; yea, euen of your Enemies.

Commit not willingly any Sinne, seeme it neuer so small, but abhorre all sinnes.

Omit not, but willingly performe the workes of Mercy, and Charity.

FINIS.

A Pill

A Pill to purge out Popery: OR, *A Catechisme for Romish Catholikes*; Shewing that Poperie is contrary to the grounds of the Catholike Religion, and that therfore Papists *cannot be good Catholikes.*

The Speakers. { A weake Christian. / A Minister.

DIALOGVE 1.

Christian.

AMong the diuersities of opinions that are in the world, how may I know which is the Truth whereto I must cleaue, and who are the true Church and true Catholikes?

Minist. Beléeue not euery spirit (that is, euery doctrine, which men bragging of the Spirit

rit doe teach) but try them whether they be of God, or no, 1 Iohn 4.1. Examine all things, hold fast that which is good, 1 Thes. 5.21.

C. Whereby shall I try them?

M. By the Scriptures, Iohn 5. 39. Acts 17.11.

C. I am vnlearned, and the Scriptures are hard to be vnderstood.

M. There are indeed many things in them hard to be vnderstood: (2 Pet. 3.16.) but those things as are necessary to be knowne of all to salvation, are plainly set downe. Prou. 8.9. The meaning of which place is this:

The word of God, in points necessary to salvation, is easie vnto all that haue a desire vnto it. Turne to the places of Scripture, added to every answer of the former Catechisme, and you shall finde this to be most true.

C. Is there no other way and meanes, whereby to try and know the truth, and the true professours thereof?

M. Yes, it may be done even by the aforesaid grounds of Religion. Whatsoeuer doctrine is agreeable thereunto, is true, and to be receiued: but whatsoeuer is contrary to the same, is false and to be reiected. As many as doe sincerely and soundly imbrace, professe, and practise the same, they are the Catholike Church (that is, part

and members of the Catholike Church) and true Catholikes indeed. But such as teach, professe, and practise things contrary thereunto, are not the true Church, nor true Catholikes.

C. The Papists say that they onely are the true Church, and true Catholikes, and that we are not.

M. So the Iewes cryed; The Temple of the Lord, Ieremy 7.4. We are the seed of Abraham: the children of GOD, Iohn 8.33. 41.

But Christ told them, they were the children of the diuell. Iohn 8.44.

Chr. Are not the Papists then good Catholikes?

M. No: but rather grosse Heretikes.

C. What is an Heretike?

M. One that doth erre in any fundamentall point of Christian Religion, and doth obstinately teach, maintaine, and defend the same.

C. Doe the Papists erre in the fundamentall points of Religion?

M. They doe teach and maintaine many false opinions, against the very grounds of Religion; as by and by shall be shewed in many particulars.

C. Are all Papists then Heretikes?

M. No: for there are (no doubt) many of them

them that doe erre of simplicity and ignorance, and which would be brought from their errors, if they had the meanes: namely, the Scriptures in their owne language, Preaching, Catechizing, and the like. We doe not therefore account them all Heretikes, but only those before mentioned.

C. How do you proue that they are not good Catholikes?

M. I proue it thus: They are good Catholikes, which are of sound faith, and good life. (August. lib. quæst. in Matth. cap. 11.) But Papists are neither of sound faith, nor good life: therefore they are no good Catholikes.

C. How doe you proue that they are not of sound Faith?

M. Euen by the Apostles Creed (which may serue in stead of a rule, whereunto the faith of all men ought to agree) contrary whereunto they teach many things.

C. Shew me wherein?

M. The Creed is a confession of Faith, containing the summe of the Gospell, and of such things as are necessary to be beleeued of all that will be saued. They haue deuised many other new Articles of faith besides, and contrary to the Articles of the Apostles Creed: which they hold necessarily to bee beleeued of all that will be

be saued: As namely, Indulgencies, and a treasury of Saints merits, the Reall presence, the Popes supremacie, Purgatory, and such like. In the Councell of Trent, the curse *Anathema* is pronounced vpon all such as deny these or any of them. Master Perkins first Vol. pag. 621. The Creed teacheth what euery one in particular is to know and beleeue: and a true faith cannot stand without certaine knowledge. The Papists maintaine an implicite, or an ignorant faith; namely, that it is enough to beleeue as the Church beleeueth: though they know not what the Church is, nor what the Church beleeueth. And they commend this faith by the example of an old deuout father, a Collier, who being tempted of the Diuell, and asked how he beleeued: answered, that he beleeued as the Church beleeued: being asked againe how the Church beleeued, hee answered, As I beleeue: whereupon, the Diuell (as they say) was faine to depart.

C. It should seeme it was but a simple diuell; for if he had bin wise, he would haue asked him this question, What if the Church beleeue that thou art a foole: what would the Collier thinke you have answered then?

M. I thinke hee would haue said nothing: for if he should haue said, I beleeue so too, the di-

uell might then haue begged him for a fole in deede. And yet such foles are the simple and ignorant Papists, which content themselues with this kind of faith: for thus one may reason with them; You are to beléeue as the Church beleeueth: but the Church beléeues that you are soles therefore you are to beléeue so too. This their implicite faith euery one of himselfe may haue. The diuels in some sense may be said to haue a better faith then this: for they know what is contained in the Scriptures, and beleeue it to be true. Mat. 4. 6. Iam 2. 19. This fond and ridiculous kinde of faith, is a notable meanes to muzzle people in blindnesse, superstition and perpetuall ignorance. Againe, faith is a certaine and true perswasion of the heart, whereby wee are perswaded, and in some measure assured of the forgiuenesse of our sinnes, and eternall saluation. The Papists say, It is presumption to be assured of saluation, and will haue men to doubt thereof: the which is contrary to the nature of true faith. They call the certainty of remission of sinnes a faithlesse perswasion: and the faith of diuels, not of Apostles. Concil. Trid. Sess. 6. cap. 9. 12, 13. Rhemists Annot. 1 Cor. 9. Sect. 9.

DIA-

DIALOGVE 2.

C. Shew me, I pray you, what things in particular they teach contrary to any Article of the Creed.

M. I could shew you many, but I feare that then I should be tedious to you: I will therefore set downe onely the chiefest. In the second and third Article is described and set forth vnto vs both the person and office of our Mediatour, namely, that he is both God and man, a Prophet Priest, and King.

Concerning his person, although in words they confesse him to be God and man, yet in deed they deny it: for they ascribe to him a body visible and infinite: they teach that he is corporally present in infinite places at once, which is proper onely to God, and contrary to the nature of a true body. And so in effect they do euen deny his manhood. The Sonne of God is called Jesus, because he is a Sauiour, yea the onely and perfect Sauiour, which saueth vs from our sinnes, that is, hath deliuered vs not onely from the blame or guiltinesse, but fully also from the punishment due to our sinnes, Mat. 1. 21. Acts 4. 12. Heb. 7. 25.

The Papists teach, that there must also some satisfaction of our owne come to make vp

our perfect Redemption, Concil. Trid. Seſſ. 14. 6. 8. Can. 11. 15. They will not be ſaued only by IESVS CHRIST but by the merits alſo of Saints, their owne merits, Popes pardons, &c. yea they aſcribe that to others, which is proper to Chriſt alone, and ſo conſequently make them their Sauiours: As for example.

They aſcribe to S. Francis the ſame titles, properties, power, and the very ſame office due to Ieſus Chriſt, and in all reſpects they make him like to Chriſt: whatſoeuer Chriſt did, that (as they ſay) did S. Francis. And what is this in effect, but to make him their Sauiour? That they doe aſcribe the former things to S. Francis, is to be ſéene in a booke written on purpoſe, to ſhew the conformity betwéene him and Chriſt, called (The conformity of Francis) the which hath béene confirmed by the authority of the Church of Rome. Pope Gregory the ninth, inioyned the faithfull to hold and firmely to beléeue the things taught in the ſaid booke concerning S. Francis, and that hee ſhould be puniſhed as an Heretick that would thinke the contrary. Confor. F. 2. lib. 1. Fol. 5.

C. To whom elſe doe they aſcribe that which is proper to Ieſus Chriſt?

M. To the Virgin Mary. They deſcribe her nature by her name (Maria) conſiſting of 5. let-

letters, and these (as they say) doe import the fiue offices to be exercised by her toward vs. The first is, Maternitatis, of Mother-hood: signified by the letter M: for she (as they say) is the mother of mercy, through whom wee obtaine mercy. Her second office is, *Conseruationis*, of conseruing the treasure of God: signified by the letter A: which representeth *Arcam thesauri*, the Chest of treasure: for in her (as they say) we shall finde an infinite treasure of the wisedome and grace of God. Her third office is, *Directionis & gubernationis*, of direction and gouerning by example of her life. This is imported by the letter R. and therefore she is named Regina, the Queene. Her fourth office is, *Iaculationis & repulsionis inimicorum*, of flinging and repelling backe of enemies: signified by the letter I: and therefore they pray thus to her: *Tu nos ab hoste protege, & hora mortis suscipe.* Protect thou vs from the enemy, and receiue vs at the houre of death.

Her last office is *Aduocationis*, of Aduocation, imported by the letter A. from whence they pray thus: O our aduocate, turne thy mercifull eyes vnto vs. And what doe they herein, but euen place her in the roome of Iesus, and make her their Sauiour? These are the very words of Fryer Iohn Viguerius, (a Doctor, yea, and

a publike professor of divinity among them) in Institutions to his Catholike Theologie, Cap. 20. Sect. 9 Fol. 214. And herein hee is like to such as can make Bels to sound, euen what pleaseth their phantasticall braine, and as best may feed their superstitious humours.

Further they say, that shee is the originall of our saluation, the reconciler of grace and forgiuenesse, our hope, our saluation, resurrection, &c. yea that to her it is giuen to bruise the Serpents head, that she hath done it, and procured that peace betweene God and man, which no man could procure, Viguerius Ibid. 214. 215. confor. Fran. in concl. lib 1. Is not this to make her a Sauiour.

C. Surely yes: and I thinke it most horrible blasphemie?

M. Account you this blasphemy? what say you then to that which Carolus Scribanius, a Iesuit hath written of her? As namely, First, that the milke of Mary may come into comparison with the blood of Christ. Secondly, that the Christian mans faith may lawfully take hold of both as well as one. Thirdly, that the best compound for a sicke soule, is to wire together her milke, and Christs blood. Fourthly, that the sins and spirituall diseases of the soule, are cured as well by her milke as by his blood. Fiftly, that

that her milke and the merit and vertue of it, is more precious and excellent then Christs blood. These most horrible blasphemies, with many such like, are to be found in the aforesaid Jesuits booke: which M.C. hath put into English, & sufficiently answered calling it, The Jesuits Gospell. Besides all these things, in a booke called, The Ladies Psalter, they haue put out the word Lord, and put in the word Lady. As for example, Psal. 101. 1.

The Lord said vnto our Lady, Sit thou mother at my right hand, &c. The like they doe in the rest of the Psalmes. And is not this good stuffe thinke you?

C. These bookes were written long agone, and it may be that they are now reiected by the Papists?

M. The latter of them was indeed written long agone, but is not reiected, but stands vncontrouled, or rather defended by the Jesuits, and those of the principall. The former was written but lately. And whereas both the Author and his booke as (M.C. saith) deserued the fire and halter, it was so farre from being misliked in the Romish Synagogue, or any way censured, that the booke hath bene reprinted, and the Author and his booke stand enrolled, approued and commended (in their great volumes

set out for that purpose) for good and Catholike. As they place S. Francis, and the Virgin Mary in Christs roome, so doe they the Pope also: ascribing that to him, which is proper vnto Iesus Christ, and may not (without blasphemie) be ascribed to any creature. They say that the Pope is the Sunne, the Church the Moone. The Pope is the Bridegroom: the Church the Bride. The Pope is the head: the Church the body. And what is this, but to place the Pope in the roome of Iesus Christ; and euen to say that the Pope is Christ? Confor. F. 2. li. 2. fol. 10. That they doe thus place S. Francis, the Virgin Mary, and the Pope in Christs roome, and so make them Sauiours, is more at large, and sufficiently proued (out of their owne Writers) in a little Treatise (set forth by M. Thomas Rogers in the yeere 1589) intituled, an Historicall Dialogue of Antichrist and Popery.

DIALOGVE 3.

C. Hitherto you haue shewed, how the Sonne of God is called IESVS, because he is a Sauiour, and how the Papists do place others in his room: Now shew me also why he is called CHRIST, and what that title signifieth.

M. Christ signifieth, Anointed: which title setteth

tteth forth his office: namely, that he is our onely true Prophet, Priest and King.

C. Doe they teach any thing contrary hereunto?

M. They doe euen deny this office of his, and so consequently, deny the fruits of his coming in the flesh, 1 Ioh.4.3.

C. Shew me wherein they deny his Office?

M. Christ is a Prophet to teach his Church, and to reueale the will of God vnto vs, to whom are all to hearken, Mat.17.5. Iohn 10. 27. Act.3.22, 23. And this hee hath perfectly done in the Scriptures.

They preferre their owne blinde traditions before the Scriptures: they lay aside the Scriptures, accounting and calling them Dumbe Iudges, a Nose of wore, The blacke Gospell, Inken diuinity, &c. Piggius Contr.3. de Eccl.Hierarch.lib 3.cap.3. A certaine popish Doctor reasoning with W. Tindal, was not ashamed to say, that we were better to be without Gods Law than the Popes. They likewise set by Images to be Lay-mens books, and so in all this they deny, by consequence, his Prophetical office. Christ is also a Priest, and that for euer after the order of *Melchisedech*, Heb.7.24. And in this his Office he hath none to succeed him. They acknowledge not this, but maintaine still

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an outward and corporall Priest hood, to offer vp an outward sacrifice, euen Christ himselfe, Rhem. on Heb. chap. 7. 7. Sect. 7. 8.

C. If this were true, why then, the Priest were become a Mediatour betweene God and Christ: the which is most absurd, to thinke that any creature should be such a one?

M. It is indeed most absurd: and yet in the very Canon of the Masse they imitate thus much, when they request God to accept their gifts and offrings (namely, Christ himselfe offered) as he did the sacrifices of Abel, & Noah. And which is more absurd than this, (yea blasphemy for any to affirme) they (by their former doctrine) doe make the Priest to be more worthy, in some respect, then Christ: for the person that doth offer a sacrifice, is of more worth and honour then the thing which he offereth; but the Priest (as they say) offereth vp Christ to God his Father: therefore the Priest that offereth him, is of more worth and honour then Christ, whom he offereth.

As Christ is a Priest, so he alone, (and that but once for all) offred himselfe: & by his owne offering once offered, hath made a full and perfect satisfaction for all our sins, so that now there remaine no more offering for sinnes, Heb. 9. 12. 24. 26. 10. 14. 18. They teach that in the Masse

Passe, there is daily a sacrifice offered for the sinnes both of the quicke and the dead: and so they make Christs sacrifice not to be the perfect and onely sacrifice of the new Testament, but yet by another instead thereof.

C. They say that their sacrifice is not a new sacrifice, or another from Christs, but that it is the same.

M. The Author to the Hebrewes teacheth, that Christs sacrifice neither may, nor ought to be reiterated and repeated: for as it is but one, so it was but once offred. And this word (Once) he vseth fiue seuerall times, Heb. 7.27. 9.12.26. 28.10.10.

C. They say that Christ indeed was offered but once after a bloudy manner: but he is often offered after an vnbloudy manner.

M. This distinction of theirs hath no warrant out of Gods Word: nay, rather it is directly against the Word: for Heb. 9.22. it is said, Almost all things are by the Law purged with bloud: and without shedding of bloud is no remission. From whence we may thus reason, Without shedding of bloud is no remission: but the Masse is no shedding of bloud: therefore no remission. And therefore it is no sacrifice for sinne.

C. Though this their distinction be not to be found

found in the Scriptures, yet it is in the writing of the Fathers.

M. The Fathers indeed make mention of vnbloudy Sacrifices: but they thereby vnderstand not outward and bodily Sacrifices for sinne, but the Spirituall Sacrifices of Christians; and they so call them, in comparing them with the bloudy sacrifices of the Law, and with Christs bloudy Sacrifice.

C. The Papists doe not say, that the sacrifice of the Masse is an expiatorie, but an applicatorie sacrifice: that is, it serues not properly to make any satisfaction to God, but rather to apply vnto vs the satisfaction of Christ already made.

M. Their doctrine is, that it is a sacrifice propitiatory: that is, available to obtaine (*ex opere operato*, by the very worke wrought) remission and pardon of all their sinnes: yea, that it is available to obtaine all other benefits, as peace, health, and such like, Concil. Trid. Sess. 22. Cant. 3. Bellarm. lib. 1 de Miss. cap. 25. lib. 2. cap. 5. But let it be (as you say) that they account it but an applicatory sacrifice, yet this maketh nothing for them. The Sacrifices of the Law did serue to apply the vertue of Christs Crosse: and yet the Apostle excludeth them by this reason; that where there is remission of sinnes, there is no more Sacrifice. Heb.

10.

9.18. Wherefore if the Apostles reason be
ood, it concludeth also against their Sacrifice
plicatory. Againe, the Apostle teacheth, that
erefore the Sacrifices of the Law are abolis-
ed by the death of Christ: because they were
t shadowes of good things to come, and could
t make the offerers perfect, &c. Heb. 10.1, 2, 3.
nd therefore, this kind of applying Sacrifice
(which they faine to themselues) hath ceased.
e made not now a Sacrifice for the applica-
on of Christs death: for Christ to that end
th appointed the preaching of the Word, and
d instituted Sacraments, whereby his death,
d all the benefits thereof, are most fruitfully
plyed vnto vs, Gal. 3.1. 1 Cor. 11.26. A-
ine, this their applying sacrifice is against
e nature of a Sacrament, in which God
ues Christ vnto vs: whereas in a sacrifice
od receiues from man, and man giues some-
ng to God.

C. The ancient Fathers vsed to call the Sup-
r of the Lord, a Sacrifice: it should seeme ther-
re, that there is some Sacrifice offered therein
o God.

M. It is true, that they called it so: not that
hrist is therein offered a sacrifice to God, but
other respects. First, because that therein
ere was an offering & giuing of almes, bread,
wine,

lume, &c. which are a spirituall Sacrifice. Secondly, they called the Sacrament a Sacrifice not properly, but figuratively: because there was therein a representation of that Sacrifice which was offered vpon the Crosse, and because it is a commemoration of Christs body, which he offered for vs, and of his blood which he shed for vs. Thirdly, it is called a sacrifice, because it is an application of the Sacrifice offered vpon the Crosse, vnto our selues. Fourthly, it is called, because of the sacrifice of prayers and thanksgiuings: and because in the Lords Supper we offered our selues vnto God to be consecrated vnto him, and serue him in body and soule.

C. What is then your opinion of the Popish Masse?

M. It is an abridgement of all superstition and idolatry: there is in it adoration directed to bread: there is (as they say) the body of Christ offred really in a sacrifice of propitiation: which was neuer offered but once with shedding of bloud. There is adoration of stocks and stones, inuocation of dead men, saying of Masses to the honour of Saints and Angels, worshipping of dead mens bones, and such like abominations.

C. If the Masse bee such an Idoll, and so con-

ontrary to Christs sacrifice, whence had it then
ers first beginning?

M. The Masse had this originall: First, the
Lords Supper was celebrated in most simple
and plaine manner, Secondly, it began to ad-
mit some encrease of ceremonies, especially the
offerings for the dead, which was but a thanks-
giving for them. Until more then two hundred
yeres after CHRIST. Thirdly, prayers for
the dead got entrance into the Lords Supper,
about the yere fourehundred: and then came in
Purgatory, and the redemption of soules from
thence by Masses: Master Perkins 1. Vol. 554.
D. Againe, you are to know that the Masse is
like a beggers cloake, patcht up with many
pieces, whereof some were put in at one time,
some at another. One Pope puts in one patch,
another Pope puts in another: and it was not
fully patcht up, as now it is, till twelue hun-
dred yeres after CHRIST Acts and Mo-
numents, Page 1214. &c. And in the Canon
of the Masse, there are to be found a full
halfe hundred of errors and blasphemies, Sy-
nopsis Papismi, the 13. generall Controuersie,
quest. 8.

C. But how can the Masse be so late and new,
seeing that the Fathers in their writings make
mention of it?

M. The

M. The word (*Missa*) (which is now called the Masse) in the Fathers, signifieth a publike meeting to the communion, and to prayers, or the solemne dismission of that meeting, or euen the forme of their religious worship. And the Phrase *Missam facere*, (vsed in some of the Fathers) doth not signifie to say the Popish Masse, but to dismisse some out of the assembly. After the Sermon the Catechumenists, (that is, such as learned the Catechisme, and were not yet admitted to the Lords Supper) are dismissed. And hereupon the Communion was called *Missa* figuratively, because when it began, there was a dismission of some, Perkins 3 Volumne. 552. 2. D. 553. Synopsis Papismi. the 13. generall Controuersie, Quest. 2.

C. I am satisfied touching the Sacrifice of the Masse, by which (as I doe now plainly perceiue) they doe euen deny the Priest-hood, and the onely sacrifice of Christ: I pray you now to shew me wherein else they deny his Priesthood?

M. Christs Priest-hood consisteth of two parts, Satisfaction, and Intercession. As by his owne sacrifice once offered, he hath made a perfect satisfaction for our sinnes: so he now continually maketh intercession to God for vs, Rom. 8. 34. Heb. 7. 25. The Papists teach, that the Saints in heauen doe make intercession to God

for

for particular men, according to their seuerall wants: and that hauing receiued particular mens prayers, they present them vnto God. And so herein they doe also deny the office of Christs Priesthood, Rhem. on Luk 16. Sect. 4. on 2 Cor. 1 Sect. 3. on 2 Peter 1. Sect. 3. and in many other places.

C. They say that Christ indeed is the onely Mediatour of Redemption, but the Saints are also Mediatours of Intercession.

M. This is but an idle distinction: for Christ onely is the Mediatour aswell of the one as the other. For in a true and sufficient Mediatour, there must be these properties: first of all, the word of God must reueale and propound him vnto the Church. Secondly, he must be perfectly iust, and such a one as in whom was no sinne euer found. Thirdly, he must be a Propitiatour, that is, bring something to God, that may appease and satisfie his wrath and iustice for our sinnes. Now, these three properties are not to be found in any Creature but in Christ alone: and therefore he is the onely Mediatour of Intercession, as well as of Redemption, Perkins 1. Vol. 602. 604.

C. Doe they teach any thing contrary to the Kingly office of Christ?

M. Yes they teach that the Pope is Christs

Vicar, and head of the Church; that he can make Lawes to bind the Conscience, that he can make new Articles, and abolish the old; that he can dispense with all the precepts both of the old and new Testament: And so herein (and in many other such like things) they deny the Kingly Office of Christ.

C. It seemeth then to me (by this which you haue said) that though in words they confesse Christ, yet indeed and in truth they deny him.

M. They doe so indeede: for whosoeuer denieth the office of Christ, (for the performance whereof he came in the flesh) denieth the effect, Christ to be come in the flesh: but the Papists deny his office, therefore they deny him to be come in the flesh: and so they are no good Catholikes, but rather Heretikes.

C. What should moue the Church of Rome in words to acknowledge Christ, and yet to deny his office?

M. It makes much for her profit, and by this meanes they doe the more easily deceiue people. That their profit and aduantage is the onely end they aime at, appeareth by a most blasphemous speech of a Pope of Rome, (Leo the 10.) who being somewhat moued against one of his Cardinals, for alledging a place against him out of the Gospell concerning Christ, answe-

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ed him thus, *Quantum nobis profuit ista fabula de Christo?* O what aduantage hath this fable of Christ brought vs? *Sleydan de statu Relig. &c.* Reip. lib. 1. They are herein much like to a fowler, who spreading his net to catch Larkes, hath tyed to his net an artificiall Larke, a Lark in shew, but not indeed. This he causeth to moue and stir: the which the Larkes perceiuing, and thinking it to be a Larke indeed, they fall down by him, and so are caught in the net. So they haue a Christ in their mouthes to draw people to them, but it is a counterfeit Christ. Or if it be the true Christ, yet they doe but as the Larke-catcher doth, who many times hath in his net a true and liuing Larke indeede, but it is onely to deceiue the Larkes, and the more easily to catch them in his net. So they professe Christ, haue his Word and Sacraments among them, but it is onely to deceiue simple people, and to make a prey of them.

DIALOGVE 4.

C. Doe they teach any other thing contrary to any other Article of the Creed?

M. Yes, diuers things. In the 3. Article we professe to beleeue, that Christ was conceiued by the holy Ghost: and so he, and he onely was

conceiued without originall sinne. They teach, that the Virgin Mary was also conceiued without originall sinne: and that by this meanes it came to passe, that Christ was free from all spot, Concil. Trid. Sess. 5. cap. *de peccato, originali.* And so herein they doe altogether overthrow this article of Christs conception by the holy Ghost, to whose onely power the Scripture doth impute Christs holinesse, and not to the Virgin Mary, which was no lesse then all others conceiued and borne in sinne, and did neede Christ to be her Mediatour as well as the rest of Mankinde. There was a long time a foule stirre in the Church of Rome, betweene the Dominicans and the Franciscans about this point, Acts and Monuments, page 732. It was the common opinion of Fathers and Writers vntill Lumbards time, (which was about the yeere 1150) that she was conceiued in originall sinne, Perkins, 2. Vol. 576. In the fourth Article we professe, that Christ suffered &c. by which he hath made a full and perfect satisfaction for the sinnes of his elect, and for the whole punishment thereof, both eternall and temporall.

The Papists teach, that Christ hath satisfied for sinnes going before Baptisme: but concerning sinnes following Baptisme, the fault is remitted by the passion of Christ, and the punishment

nishment (which of infinite is made finite) is to be satisfied for, by men themselues, either here or in Purgatory: that is, men themselues must satisfie the iustice of God, for the temporall punishment of their offences, either on earth or in Purgatory.

There is (say they) a certaine infernall place in the earth, called Purgatory, in the which as in a prison-house, the soules which were not fully purged in this life, are there clensed and purged by fire, before they can be receiued into heauen. Bellarm. de Purgat. lib. 1. cap. 1. and cap. 3. lib. 2. cap. 6. Rhem. on 1 Cor. 3. Sect. 4. They say also, that it is an Article of faith, to beleeue that there is a Purgatory, and that he which beleeues it not, is sure to goe to Hell, Bellarm. ibid. lib. 1. cap. 15. But this is so farre from being an Article of faith, as that it is a meere fable, and contrary to an Article of faith. The blood of Christ is the Purgatory of our sinnes, 1 Iohn 1. 7. Afflictions are called the fiery tryall, (1 Pet. 17. 4. 12.) whereby we are clensed from our corruption, as gold is from the drosse by fire. No other Purgatory is to be found in the Scriptures. The Scriptures mention but two sorts of men, beleeuers, and vnbeleeuers; and but two places after this life for them, heauen for the one, and hell for the other,

Luke 16.25,26. Iohn 3.36. Reuel.20.14,15.21. 7,8. They that dye in the Lord, rest from their labours: which cannot be true, if any of them goe to Purgatory. Their works follow them, that is, the reward of their works, Reuel.14.13. If any man should haue gone to Purgatory, then the thiefe vpon the Crosse had gone thither: who repenting at his end wanted time to make satisfaction for the temporall punishment of his sinnes: but Christ said to him, To day shalt thou be with mée in Paradise. The doctrine of Purgatory came into the Church, out of the Heathen writers, for the Philosophers and Poets were the first that euer wrote of it: and Popish Purgatory was vnknowne to the Fathers many hundred yéeres after Christ, Perkins, 2.Vol.568.569.

C. If Purgatory be but a fable, contrary to an Article of faith, then what is the cause that the Church of Rome so stifly maintaines it?

M. There is great cause why they should so doe, for it kéeps in the fire in the Popes Kitchin: for, if the fire of Purgatory were not great, the fire in the Popes Kitchin would be but small: for, by this meanes they haue store of money for Pardons, Masses, Diriges, and other such like trumperies.

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DIALOGVE 5.

C. Doe they teach any thing elſe contrary to the Creed?

M. Yes: the firth Article ſaith, that Chriſt aſcended into heauen, &c. and the Scriptures ſay, that the heauens muſt containe him, &c. Acts 1. 11. 3, 21. They teach contrary hereunto, namely, that Chriſt is corporally preſent in the Sacrament, and that in many places at once: The which is contrary to the nature of a true body, and contrary to the nature of the Sacrament, which is a remembrance of Chriſt. Vigilius againſt Euryches lib. 4. ſaith thus: When it (that is, the fleſh of Chriſt) was on earth, it was not in heauen: and becauſe it is now in heauen, it is not on earth. This is the Catholike faith and confeſſion. It is an Article of faith to beléeue the Catholike Church and faith is the euidence of things not ſéene, Heb. 11. 1. Therefore the Catholike Church is alwayes vnto the world inuiſible, and not to be eſpied but by the eies of faith: becauſe things ſéene are not beléeued. The Papiſts teach, that the Catholike Church is, and hath béene alwayes viſible, Rhem. on Mat. 5. Sect. 3. The Church is ſaid to be Catholike, that is vniuer-

fall, becaufe it is not tyed to any one fpeciall place, but is fpread abroad ouer the face of the earth. They tye it to Rome alone, which can be but a particular Church, and not vniuerfall. In the Church there is a Communion of Saints: and theſe are they that are ſanctified by the blod and Spirit of Chriſt, having the perfect holines of Chriſt put vpon them, by imputation of faith, and the quality of imperfect holines powred into their heart by the ſpirit of ſanctification. And ſuch are the faithfull here on earth, 1 Cor. 1. 2. Pſal. 16. 2.

The Papiſts acknowledge none to be Saints but ſuch as are in heauen. They teach that the Pope can canonize Saints: whereas to make one a Saint, is onely the worke of God, 1 Cor. 6. 11. The Pope hath canonized many, that indéede were neuer true Saints of God, but wicked men, and ranke Traitors to their Princes, as Becket, with many other.

This canonizing of Saints, was neuer heard of with the Fathers, vntill the yére 880. and then Adrian toke vp this authority. And Alexander the third, after him, confirmed it in his decrées.

In the Créed we profeſſe, to beléeue the forgiuenes of ſinnes: that is, I beléeue that God, for Chriſts ſake doth fréely forgiue the ſinnes of his

his elect, and my sinnes also. And herein consisteth our iustification, namely, in the free forgiuenes of our sinnes, and the imputation of Christs righteousnesse to vs. The Papists teach many things contrary to this Article. First, that men are to make satisfaction for their sinnes. Now, satisfaction for sinnes, and forgiuenesse of sinnes are contraries. If we satisfie in our owne person, we are not iustified freely: if we be iustified freely, (as most certainly wee are, Rom. 3. 23.) then wee make no satisfaction at all. If a man can satisfie and pay a debt, then he neds no forgiuenesse: but if the debt be forgiuen him, then it is plaine, that there is no satisfaction made. The satisfaction for our sinnes was made by Christ, and not by vs.

C. Did not the ancient Fathers teach men to make satisfaction for their sinnes?

M. The satisfaction which they maintained, was an ecclesiasticall and publike mulct, or penalty imposed vpon notorious offenders, thereby to testifie their repentance, and to satisfie the Church whom they had offended, Perkins 1. Vol. 577. &c. 2. Vol. 165. 2. 166.

The efficient cause of our iustification, is God alone. It is God onely that forgiueth our sinnes. Esa. 43. 25. Mar. 2. 7. Rom. 8. 33. They teach that the Pope can forgiue sinnes, and we know that he

he giues pardons, not only for the time past, but also for the time to come: yea they teach that Priests haue full right to remit sinnes, and they alleadge these places to prone it: Mat. 16. 19. Ioh. 20. 23. Now we are to note this, that as none can forgiue a debt, but the party to whom the debt is due: so none can forgiue sins, but God only, against whom the sin is committed, Psal. 51. 4. The power of binding and losing committed to the Apostles and Ministers of the Word, is by declaring the will and pleasure of God out of his Word, both to pronounce forgiuenesse of sins to all that are truly penitent: and the retaining of them to the impenitent. The Pope and his Clergy are neuer able to prone themselues to be the true Ministers of Christ: and therfore they cannot so much as challenge this latter authority and power to themselues, much lesse the former, which is proper to God onely. The motiue or impulsiue cause, which moued God to iustifie vs, was not any thing in vs, but only the grace of God, that is, the free good will and pleasure of God, Ro. 3. 24 Eph. 2. 8. Tit. 3. 5 7. They teach, that we are not iustified by grace onely but by workes also, that is, by the merit of our workes. And to this end they haue (of late yeares) deuised a first and second iustification. The first is, when a sinner (of an euill man)

is

is made a good man: and this (say they) commeth onely of Gods mercy by the merit of Christ. The second is, when one (of a good or iust man) is made better and more iust, and this proceedeth from workes.

But we are to know, that there are not two kinds of iustification, a first and second: but one and the same iustification, considered in different respects. In respect of Gods actuall acceptation of a mans person, iustification is absolute: but in respect of the actuall application, and manifestation of Gods acceptation vnto a mans conscience, iustification is by parts and degrées. M. Scudder on the Lords Prayer, page 303. to 309.

And further we are to note, that the Papists second iustification, is no other then sanctification, which is an effect and fruit of iustification: the which is imperfect, and not able to iustifie vs before God. The materiall cause of our iustification: is the actiue and passiue righteousnesse and obedience of Jesus Christ, his inherent holinesse, his fulfilling of the Law, his death, sacrifice and full satisfaction.

The formall cause, or the forme of iustification is the righteousnes of Christ, imputed of God vnto vs, Rom. 5. 19. Rom. 4. 5, 6, 7, 8. 1 Cor. 1. 30. 2 Cor. 5. 19. 21. Phil. 3. 9. The Papists de-

ride

ride this doctrine, that men are iuſtified by the imputation of the righteouſnes of Chriſt: which righteouſnes is not in vs, but in Chriſt. The Rhemiſts call it a new no-iuſtice, a phantaſticall apprehenſion of that which is not, Rhem. on Rom. 3. Sect. 7. They hold them accurſed that ſo affirme and teach: And they teach, that the onely formal cauſe of our iuſtification, is the iuſtice of God, whereby we are not reputed and accounted iuſt, but are made iuſt indeed: and this iuſtice is that which euery man hath within himſelfe, and is inherent in him, Concil. Trid. Sess. 6. can. 10. 11. Rhem. on Phil. chap. 3. Sect. 3. The inſtrumentall cauſe of iuſtification on our part, is a true and liuely faith, whereby wee receiue and apply vnto our ſelues the mercy of God, Chriſt Jeſus and all his benefits, reſting vpon him alone for our ſaluation.

They teach, that faith doth not iuſtifie as an inſtrument in apprehending the righteouſnes of Chriſt, but as a proper and true cauſe, it actually iuſtifieth by the dignity, worthineſſe and meritorious worke thereof, Bellarm. lib. 1. de iuſtificat. cap. 7. They teach alſo, that faith is not the onely cauſe of our iuſtification, but that there are other alſo, as hope, charity, almes-deedes, and other vertues: yea, they ſay, that workes are more principall then faith, in the mat-

matter of iuſtification: and pronounce him accurſed that ſhall ſay a man is iuſtified onely by faith, Rhem. on Rom. 8. Sect. 6. and on Iames 2. Sect. 7. Bellarm. lib. 1. de iuſtificat. cap. 13. Concil. Trid. Seſſ. 6. can. 9. Theſe and other ſuch like things they teach, contrary to the doctrine of iuſtification, which is a maine ground of Religion. And if there were no more points of difference betweene vs, theſe were ſufficient to kéepe vs from uniting of our religions: for hereby the Church of Rome doth raze the very foundation.

C. You ſaid before, that we are iuſtified freely: I would know how this can be, if we be iuſtified by the righteouſnes, and for the merit of Chriſt.

M. Becauſe the decrée of God the Father for our redemption, is frée, and we pay nothing againe to God of our owne. And therefore by the word (frèely) our merits are excluded, but not Chriſts. By which it appeareth, that in reſpect of our ſelues we are iuſtified frèely of Gods mère mercy and grace, without any reſpect of our owne righteouſneſſe or worthineſſe, but yet through Chriſt, and for his righteouſnes and obedience imputed to vs: both which are ſignified by the Apoſtle, Rom. 3. 23. 24.

C. Shew mee (I pray you) what is meant by (Merit) what the doctrine of the Papiſts is con-

concerning merit, and whether that our workes be meritorious or no?

M. By (Merit) we vnderstand any thing, or any worke, whereby Gods fauour and life euerlasting is procured; and that for the dignity and excellency of the worke or thing done. Now the true merit whereby wee looke to attaine the fauour of God and life euerlasting, is to be found in the person of Christ alone, in whom God is well pleased. The Papists make two kindes of merit: the merit of the person and the merit of the work. The merit of the person is (as they say) a dignity in the person, whereby it is worthy of life euerlasting. The merit of the worke, is a dignity or excellency in the worke, whereby it is made fit, and inabled to deserue life euerlasting, for the doer of the worke: See Rhem. on Rom. 8. Sect. 5. We now doe renounce our owne personall merits, and all merit of our owne workes, and relye onely vpon the merits of Christ, and we hold that no workes of ours can merit. That no man by any workes of his can merit, may be proued by the properties and conditions that must be in a worke meritorious, and they are fiue.

First, the worke must be absolutely perfect: but all our works are vnperfect, aswell in parts, as in degrees of accomplishment. In parts,

because

because we omit many things which the Law prescribeth, and doe many euill things which the Law prohibiteth. In degrées, because the workes of the Saints are vncleane, Esay 64.6. Phil.3.8.

Secondly, a man must doe the worke of himselfe, and by himselfe: for if it be done by the helpe of another the merit doth not properly belong to the doer. But the good workes which we doe, are not ours, but are wrought by God in vs.

Thirdly, a man must doe the worke of his owne frée will and pleasure, not of due debt: for when we doe that which we are bound to do, we doe no more but our dutie. But whatsoeuer we doe, we doe it as poore debters, nay, we are worse then poore debters: wée are miserable bankrupts, we haue nothing, we haue lesse then nothing to pay, Luke 17.10.

Fourthly, the worke must be done to the benefit and profit of him from whom we looke to be repayed. But no man by any worke of his can bring any profit vnto God, Iob 22.2.35.7. Psal. 16.2.50.12. Wée may benefit men, but we cannot benefit our Maker, from whom we haue receiued life and limbe, soule and body, and all that we haue: we can giue him nothing, and therefore can deserue nothing from him, Rom.11.35.36.

Lastly,

Lastly, the worke and the reward must be in proportion equall: for if the reward be more then the worke, it is not then a reward of desert, but a gift of good will. But there is no proportion betweene our workes, which are altogether unperfect, and the excellency of those great blessings, and benefits which the Father giveth us freely in his Sonne, Rom.8.18. And therefore in this and the former respects, there can be no merit in any meere man: wherefore it is no lesse absurd to say, that we merit salvation at Gods hands by good workes, then if one should say, Thou hast given me an hundred pounds, therefore thou oughtest to give me a thousand.

C. Was not this doctrine of merit taught in the times of ancient Fathers?

M. Merit being taken in his proper sense for due and just desert, was never allowed of the sound Professours for a thousand yeares after Christ. Perkins first Vol. 574.575. second Vol. 535.536. Such therefore as will be justified and saved by their owne workes, and challenge eternall life by their merits, doe shew themselves to be most proud and unthankfull persons, and deserve most justly to be condemned eternally.

C. The Papists, at their end, doe renounce

their owne merits, and professe that they looke to be saued onely by the merits of Christ.

M. If there were nothing else but this, it were enough to proue their doctrine of merit, to be a false doctrine: for if it were a truth, then a man is not onely in his life time to professe it and maintaine it, but also in his death; yea, rather to dye for it, then to deny it. But seeing they in their life professe it and maintaine it, but at their death renounce; it is a manifest argument, that euen they themselues doe know, that it is not a true, but a false doctrine.

C. If they know that it is not a truth, what makes them then in their life time so stifly to maintaine it?

M. It serues greatly to maintaine and vphold the Popes kingdome: for they teach, that the ouer-plus of Christs merits, and of the merits of Saints and Martyrs, is the treasure of the Church, which being gathered together, and put into a stone-chest, is in the Popes custodie, and hee alone hath the plenary opening and shutting of this Chest, and the ordering and disposing of these merits: by vertue whereof, he giues out Indulgences and Pardons when and to whom hee will: so that such as haue not merits enow of their owne, may haue them from thence. And so hereby hee maintaines and vp-

holds his kingdome: for hereby comes in infinite wealth and reuenues, Perkins 3. vol. 1. pag. 165. 2 D. 2. vol. 590. 2. a. In these and many other particular points, the Papists teach contrary to the Articles of the Creed, and therefore are no true Catholikes, neither doe they belong to the Catholike Church, as is thus proued: Whosoeuer haue not the Catholike faith, doe not belong to the Catholike Church: but the Papists haue not the Catholike faith; therefore they doe not belong to the Catholike Church. That they haue not the Catholike faith, is plaine by that aforegoing.

DIALOGVE 6.

C. Doe they teach any thing contrary to the doctrine of the Sacraments?

M. Yes, many things. Christ ordained but onely two Sacraments. The Church of Rome hath added to them fiue more, namely, Confirmation, Penance, Matrimony, Orders, and extreme Unction.

C. Are not these Sacraments indeed?

M. No surely: for there are foure things necessarily required to make a Sacrament: First, the authority of Christ commanding it. Secondly, the element or outward signe, as the matter of it. Thirdly, the word of institution,

as

as the forme. Fourthly, the end and vse, to be a seale of our faith, for remission of sins. These foure things are not to be found, in their fiue latter Sacraments, and therefore they are no Sacraments indeed. Master Atterſol on the Sacraments, page 119. to 150. Synopſis Papiſmi, Contron. 14, 15, 16.

C. May not the Church then inſtitute and ordaine Sacraments?

M. None may ordaine a Sacrament, but only the Lord. As none may put a ſigne and ſeale to a mans laſt will and Teſtament, but onely the maker of the Teſtament: ſo none may ordaine Sacraments (which are ſignes and ſeales of the new Teſtament and couenant of grace) but onely the Lord which made the couenant. And therefore the Church of Rome, in doing the contrary, proues her ſelfe not to be the true Church of Chriſt, but rather the Church of Antichriſt. They doe alſo in many other things teach contrary to the doctrine of the Sacraments. As,

Firſt, that the Sacraments doe giue grace, and namely, remiſſion of ſinnes, *ex opere operato*, by the worke wrought, Rhem. Act. 22. Sect. 1.

Secondly, that not onely faith doth iuſtifie, but the Sacraments alſo, Rhem. Rom. 6. Sect. 5. Whereas Sacraments are ſignes and ſeales

of iustification. Rom. 4. 11.

Thirdly, that Infants dying without Baptisme, cannot be saued, Rhem. Iohn 3. Sect. 2. They haue also added many idle ceremonies to Baptisme, as Creame, Tapers, Salt, &c. with an opinion of saluation and worship annexed vnto them: yea, in times past, they baptized bels, but now they begin to be ashamed of it, and say that they were but onely hallowed, and consecrated to holy vses, Bellarm. lib. 4. de Pont. Rom. cap. 12. Synopsis Papismi, Controuersie 12. Question 5. Concerning the Lords Supper, they haue likewise most grossly abused it in many things.

First, they take away the Cup from the Laity: whereas the Church of Rome, for aboue a thousand yéeres after Christ, vsed both signes in the Communion. The Communion vnder one kinde, was decréed, defined, and determined as a publike Law in the Councell of Constance, about the yéere 1414. Per. 2. vol. 554. 2. b.

Secondly, they reserue the bread in boxes, pixes and other vessels of the Church, for dayes, wéekes, and moneths. They shew it to the people, the Priest lifting it ouer his head, and going with it in procession. All this is contrary to the Sacrament: for it is no Sacrament, vnlesse there be a giuing, receiuing, eating, and drin-

drinking, Master Atterſoll on the Sacraments, 386, 387.

The reſervation of the Sacrament was not allowed of, but rather found fault withall by the Fathers, Perk. 2. vol. 557.

Thirdly, They adore, fall downe and honour the Sacrament with divine worſhip, calling it their Lord and God. A thing never heard of among the heathen Idolaters, namely, to worſhip a peece of bread, or rather a thinne wafer.

The adoration in the Sacrament belongeth unto Chriſt ſitting in heaven: and is an inward worſhip of the heart, or lifting up of the mind, being ſtirred up with the outward ſignes. Pope Honorius the Third (in the yeere 1220.) was the firſt that ever inſtituted the adoration of the Sacrament. And after him Vrban the fourth ordained a feaſt in honour of the body of Chriſt Perk. 2. Vol. 564. Atterſoll on the Sacraments. 388. 389.

Fourthly, they turne the Sacrament into a ſacrifice for the quicke and the dead, aboliſhing the fruit and remembrance of the death of Chriſt, diſannulling his Prieſt-hood, giving him to his Father, whereas the Father hath given him to us, &c. ibid. page 390.

Fifthly, they maintaine Tranſubſtantiation. Theſe are their very words: If any man ſhall

say, that there remaineth the substance of Bread and Wine in the Sacrament, after the words of consecration, or shall deny that the whole substance of Bread and Wine is changed and converted into the body and blood of Christ (the forms and shewes only of Bread and Wine remaining: which singular and miraculous conversion, the Church calleth Transubstantiation:) let him be accursed. Cō. Trid. Sess 13. cā. 2. This their doctrine of Transubstantiation, is a very fable to mocke fooles withall, and it overturneth both the nature and vse of the Sacrament, Atterfoll on the Sacraments, Pag. 45. 46. and Page 365. to 369. If there were a miraculous conuersion (as they say there is) of the Bread and Wine, it would appeare to the outward senses. For all the true miracles are wrought openly, clearely, and evidently, to mens senses. Iohn 6. 26. But the Bread and wine, by the iudgement of all the senses, remaineth and appeareth to be the same in substance which it was before, of the same quality, quantity, colour, taste, handling, smelling, vertue and nourishment; there is not any one sense, or all the senses together, that can iudge otherwise of it then it did before. If a man should be called in, when the Bread and Wine is set on the Table and bidden to consider well what he there seeth, smelleth and tasteth, and then is willed to goe

forth, and to come in againe after the consecration is ended by the Priest, and to doe the like: and then is asked what he thinketh of it: hee, no doubt, will answer (unlesse feare of persecution make him to conceale the truth) I see, feele, smell, and taste the same wafer-cake and wine that I did before. I can perceive no naturall and substantiall change therein. And therefore it followeth, that there is no miracle wrought, and consequently, no Transubstantion at all. The difference that is, is in the end and use only. Before consecration, it was common bread and wine, ordained for the nourishing of our bodies. After consecration, it becommeth holy Bread and Wine, sanctified by the Lord, not so much to feed the body as the soule.

C. Did not the ancient Fathers hold this doctrine of Transubstantiation?

M. They knew nothing thereof, for at least 800. yeares after Christ. Afterwards begun the disputations of Transubstantiation, but not approved as an article of faith. The Church, for a whole thousand yeeres, taught no other then spirituall receiving of Christ. In the yeare 1215. Transubstantiation was decreed and determined in the Councell of Lateran, under Pope Innocent the Third, and made a maine matter of faith, Perk. 2. vol. 558, 559.

C. What say you then of their Transubstantiated, or consecrated host (as it is called) or the bread in the box carried in procession and worshipped?

M. Surely it is nothing else, but a wheaten, or brasen god, or rather an Idoll, nothing inferiour to Aarons Calfe, or Ieroboams Calues, or the Nehustan and peece of brasse that Ezechias brake in peeces: nay, as vile and detestable, as any Idol among the Heathen. And for a confirmation of their doctrine of Transubstantiation, I will here set downe a witty conceit which one shewed me not long since: I have kept the matter, but changed the meeter, to make it sound somewhat the sweeter.

The Priests doe make Christs body and bloud,
Hererof none must once doubt:
They eat, they drinke, they box him vp,
They beare him all about.

DIALOGVE 7.

C. I am satisfied touching the first point, namely, that the Papists are not of sound faith: but how do you prove that they are not of good life seeing they doe so many good workes?

M. I proue it thus: Where the doctrine is corrupt, the life cannot be good: but their doctrine

trine (as you haue heard) is moſt corrupt, therefore their life cannot be good. A true faith is the ground of good life, and without which it is impoſſible to pleaſe God, Heb. 11. 6. Yea, whatſoeuer is not of faith, is ſinne, Rom. 14. 23. A true faith they haue not, and therefore their workes cannot be good, and ſuch as may pleaſe God. That they haue not a true and ſound faith, hath béene ſhewed in many particulars, and it further appeareth alſo in this, that they doe euen wilfully reiect the meanes whereby it is wrought, namely, the preaching, hearing and reading the Word of God. They haue not, neither will they haue the Scriptures to be ſoundly preached, read, and heard in their owne tongue. That they cannot abide to haue them in their owne language, appeareth by this one example: One Pauier a Towne-clarke of London, (in the time of King Henry the Eighth, hearing that the Scriptures ſhould be put into Engliſh, hee ſpake to this effect, and confirmed it with an oath: viz. that if he knew that the Scriptures ſhould be put into Engliſh, and that the King would haue them to bee read in the Church, rather than hee would liue ſo long to ſée it, he would cut his owne throat: But (as Hall ſaith, who heard him ſpeake it) hee was not ſo good as his word, for in

ſtead

stead of cutting his throat, he hanged himselfe.

C. What is the cause that they cannot abide to haue the Scriptures in their owne Language?

M. St. Iohn gines the reason. For, euery one that doth euill, hateth the light, neither commeth to the light, lest his deeds should be reproued and discouered, Iohn 3.20. If the Owle flie abroad by day, the birds by and by discerne him, follow him, and fall vpon him; and therefore he flyes abroad vsually in the night, and then he is quiet. If the Scriptures should bee suffered to be expounded, and read of all Nations in their owne language, then that Owle of Rome (the Pope I meane) with all his foleries and abominations, would be discerned and discouered; and then the world would hate him, follow after him, and persecute him, (euen as the small birds doe the Owle:) and therefore they cannot abide the Scriptures in the vulgar tongue, but loue darkenesse rather than light, because their deeds are euill, Ioh. 3.19.

C. What say you then to their good works, as building of Churches, giving of Almes? &c.

M. These and such like works, required in the Law of God, in themselues are good, and to be practised of all: but to them they are (as the Fathers called the vertues of the Heathen)

but

but *splendida peccata*, glittering drosse, and beautifull deformities.

C. Doe they teach any thing contrary to the Morall Law, and to the doctrine of good workes.

M. Yes, they doe both teach and practise many things directly contrary to Gods Commandements. They teach for good workes, such things as are not commanded, but rather forbidden in the Law of God, as namely, to goe on Pilgrimage, to vow single life, to fast forty dayes and forty nights, &c.

First, concerning set Pilgrimages vnto certaine Images: there was none of the Fathers that did so much as dreame of them for 600. yéeres after Christ at the least, Perkins 2. Vol. page 541, 542.

Secondly, the necessity of the vow of continency was established first, and annexed vnto Orders, about 380. yéeres after Christ, and that by Pope Siricius. But it had no vniuersall admission, vntill the time of Pope Hildebrand, in the yéere 1070. Perkins 1. Vol. 583. to 587. 2. Volume 575. 576. Acts and Monuments, 1151.

Thirdly, their doctrine of single life was neuer commanded of God, nor knowne in the Primitiue Church, but hath sprung vp since, and

and is indeed the very doctrine of diuels, 1 Tim.4.13. So is also their forbidding of meats for religions sake. They teach also that a man may fulfill the Law, yea, doe workes of Supererogation, that is, more then the Law doth require: and that men of their abundance, may allot vnto others such workes of Supererogation, Rhem. on 1 Cor.9. sect.6. 2 Cor.8. sect.3. This doctrine of theirs makes the Law of God to be vnperfect, and is directly contrary to the words of Christ, Luke 17.10. And it was not knowne of the ancient Fathers. They spake indeed sometimes of supererogation, but in a farre other sense than the Papists doe. There are no such workes to be found in the person of any meere man or Angell, but onely in the person of Christ, God and man, Perk. 1. vol. 598. 599. 2. vol. 540, 541.

DIALOGVE 8.

C. Shew me, I pray you, in particular, what things they teach contrary to the Commandements.

M. I could plainly proue vnto you, that they doe both teach and practise many things contrary to euery one of the Commandements: but I will onely set downe the chiefest, and such as most men know to be true.

The

The first Commandement concernes the inward worship of God: the ground of which worship is the true knowledge of God; and without which none can truly worship and serue him: for such as our knowledge is, such is our worship. 1 Chron. 28. 9. Psal. 9. 10. Ier. 9. 24. The Papists teach, that ignorance is the mother of deuotion: but the truth is, it is the mother of superstition and idolatry, Gal. 4. 8. The Papists therefore being ignorant and without the true knowledge of God, cannot truly worship him, but must néds bee Idolaters, worshipping they know not what. The first Cõmandement requireth, that we haue the true Iehoua for our onely God. They make Christs body to be God, because they hold that it may be in many places at once, which thing is proper onely to God. They make the Pope to be God, and that in plaine words. Christopher Marcellus said to the Pope, Thou art another God vpon earth, and the Pope tooke it to himselfe, Concil. Later. Sess. 4.

They giue the power to the Pope, which is proper to God, and so make him to be God. As that he can make holy, that which is vnholy, pardon sinnes, &c. Perk. 1. vol. 400. 1. and they giue diuine worship to creatures, and so make them their gods. The second Commande-

mandement concerneth the outward worship of God, or the forme and manner of his worship. This Commandement they have cleane put out of the Decalogue, and to fill up the number, they divide the last into two. The skope of this Commandement is, that no image is to be made of God, nor any worship performed to him in an image, Deu 4 15,16. But they teach it lawfull to make images of the true God, and to worship him in them, and that there is a religious worship due to them. Bellar. de imag. sanct. lib. 2. chap. 28. And in the second Nicene Councell it was decréed, that the Images of God should be worshipped with the same worship that is due unto God. Their practice is answerable to their doctrine: for they worship the Images of God, of Christ, the Saints, the wooden Crosse, yea, a péece of bread.

C. They say, that they doe not worship the images, but God, Christ, and the Saints in the image.

M. Suppose that this were true, yet in so doing, they commit grosse idolatry, and the same that the people of Israel did, for which God plagued them greatly, Exod. 32. 5. 28. I thinke there is none so bery a Calfe, as to thinke that they did worship the Calfe it selfe. The Calfe was but a representation of God; and yet they sinned,

sinned greatly in making it, and worshipping God in it. The Heathen, in times past, could say as much for themselues concerning their worshipping of Images, as the Papists now do: and yet as they were Idolaters, so are the Papists: for as touching their superstition and idolatry, blood cannot be more like to blood, or an egge to an egge, then one of them is to another. The Heathen had for every nation and prouince, some peculiar god. Among them, the Elements had their seuerall gods to rule ouer them. The Heathen had a certaine god assigned to their cattell. The Heathen had peculiar gods for learning, and learned men, & for handicrafts men. And all these haue the Papists likewise. The Heathen erected Altars, ordained Priests to offer sacrifice, fell downe before their idols, &c. So the Papists decke & adorn their images, goe on Pilgrimage to them, fall downe vpon their knees before them, and make their prayers vnto them. And what is all this, but to worship the very images themselues, the which is most grosse idolatry? Musculus on Psal. 16. v. 4. page 139, 140. Virels grounds, page 87. to 92. Atterstoll on Philemon, page 63, 64.

C. They say, that there be degrees of religious worship, the highest is *Latria*, and this is due vnto God, the lowest is *Dulia*, proper to Saints, &c.

&c. *Bellarm. de imag. Sanct. lib. 2. cap. 25.* M. The Scripture acknowledgeth one onely kinde of religious worship, and that due onely to God, *Matth. 10. Lev. 22. 9.* And this distinction of theirs was not knowne and received into the Church, till 400. yeares after Christ, *Perk. 1. vol. page 696. 2. vol. 530.*

C. Was not the making and worshipping of Images approved of by the antient Fathers?

M. There was no vse of Images among Christians, specially in their Churches, for 379. yeares after Christ. Adoration of Images was neuer publikely authorized till 788. yeares after Christ, in the second Councell of Nice. *Perk. 1. vol. page 696. 2. vol. 421.*

If you be disposed to see more at large when Images first came vp, how they were forbidden and condemned by Fathers, Emperors and Councels, and how all that the Papists can say for them, is answered: then read the booke of Homilies against peril of idolatry: for I know none that hath written more soundly, fully, and plainely thereof.

C. Doe they teach and practice any thing else against the second Commandement?

M. Yes, To the right worshipping of God, there is required a reuerent vse of the meanes of Gods worship and seruice, the which are sin-

Word of God, to read the Scriptures, or any other good bookes. Of such wee may boldly say, that if they thus continue to the end, they cannot be saued.

DIALOGVE 15.

C. I doe now plainly see, that Papists are no good Catholikes, because they are neither of sound faith, nor good life; but tell mee (I pray you) who indeed are the true Church, and true Catholikes?

M. All that doe truely and sincerely embrace, profesſe, & practise the aforesaid grounds of Religion, in what Countrey soeuer they liue.

C. Is the Church of England the true Church?

M. Yes, for it hath the speciall markes of the true Church: namely, the Word of God sincerely and soundly preached, and the Sacraments rightly administred.

C. The Papists say, that there are diuersities of opinions amongst vs, that wee cannot agree among our selues, and that therefore we are not the true Church.

M. In all substantiall points of Religion wee agree both amongst our selues, and also

with all other sound Protestants in Christendome. In other things there haue bin, are, and will be diuersities of opinions and differences to the worlds end. They should first plucke out the beame of their owne eyes: for we can truly charge them with greater differences: As namely, with that sharpe and bloudy contention betweén the Franciscans and the Dominicans: and with the late bitter contention betweén the Iesuites, and the secular Priests: wherein the Priests did write as bitterly against the Iesuites (and namely against Parsons) as euer did any Protestant: nay, there was neuer any Protestant Writer that did lay such foule and odious crimes to their charge, as the Priests did. And herein they verified the old prouerbe, When theeues fall by the eares, true men come to haue their goods. For one dissention that is among vs they haue (at least) ten among themselues. Doctor Willet (in his fourth Piller of Papistry) hath let downe at large.

First, the contradictions and diuerse opinions of old Papists and new.

Secondly, the contradictions of the Iesuites among themselues.

Thirdly, that their stoutest Champion, Bellarmine, is at variance with himselfe, shamefully forgetting himselfe, saying and vnsaying: now

now of one opinion, by and by of another. And no marualle. *Oportet enim mendacem esse memorem*: A lyar had need to haue a good memory.

Fourthly, hee sheweth the repugnances, inconueniences, and inconsequent opinions which Popish Religion hath in it selfe. And thus you see, how they charge vs with that, wherein themselues are most faulty.

DIALOGVE 16.

C. Are there none among vs, that maintaine any strange and new opinions, contrary to the grounds of Religion?

M. If there be any such, our Church doth not approue of them, but rather censure and punish them.

C. There be some that professe the former grounds of Religion as wee doe, and yet say that there is no true Church among vs: and therefore will not ioyne with vs in prayer, hearing the Word, and in the vse of the Sacraments, but seperate themselues from vs: what say you of such?

M. I say, that they are possessed with the spirit of pride and singularity; and that in so doing, they doe euen deny these Articles of faith, the Catholike Church, and the Communion

of Saints, and are such as the Apostle speakes of, Rom. 16. 17. Heb. 10. 25. 39. Master Perkins (in his first volume, page 400.) calls them a schismaticall and vndiscreet company, and saith, that they are full of pride, thinking themselues to be full, when they are empty, to haue al knowledge, when they are ignorant, and haue need to be catechized. Another saith thus of them. The errour of those men are full of euill, yea of blasphemie, who doe in such maner make a departure from this Church, as if Christ were quite banished from hence, and that there could be no hope of saluation to those that abide here. And further he saith, that if they cannot finde Christ here, they shall finde him no where. The errours of these men you may see in a little Treatise set forth by Master Bernard, called, The Separatists Schisme.

C. I pray shew mee by some example, that they ought not to separate themselues from vs, and that they doe sinne in so doing.

M. In the Church of Corinth, the incestuous man was not punished: fornication was lightly regarded, yea there were some that euen denied the resurrection, yet S. Paul doth account and call them the Church and Saints: he doth not perswade any to make a seperation, but doth plainly rebuke them, and sheweth how

how they should punish the euill doer. I speake not this to excuse any grosse sinne that raigneth amongst vs: (for I wish that the same might be severely punished) but to shew, that where the Word is truely preached, and the Sacraments rightly administred (as in our Church they are) none ought for any cause to separate themselues: And, that such as doe it, doe sinne grieuously, I will shew you by a familiar example. A mother conceiueth and bringeth forth a sonne, and that with great trauaile and paine: She traineth him vp to mans estate, and that not without great care and labour: This sonne at length espying some spot and blemish, or some infirmity in his mother, forsaketh her, and will not acknowledge her to be his mother, what would you now think of him?

C. Surely I should thinke such a one to be a very wicked and vnnaturall sonne.

M. Euen such are they, who (for some seeming faults in our Church, deny it to bee a true Church, and doe separate themselues from it: whereas this Church hath conceiued them, brought them forth, and nourished them. For if euer they were truely begotten vnto Christ, and borne anew, it hath bin by our Church, and our Ministerie, by which likewise they haue beene trained vp, and brought to that

knowledge which they haue.

C. There are many amongst vs, that make great profession of religion, but I can see no good workes come from them: nay they are not only barren in good workes, but also liue in some one grosse sinne or other. Are these the true Church, and true Catholikes?

M. Though they liue in the Church, yet they are not of the Church: they are but Hypocrites, and shall (if they repent not) haue the reward of Hypocrites, yea it shall be easier in the day of iudgement for many Papists, then for them; because by their barren and fruitlesse, yea wicked life, they haue caused the name of God, his Gospell, and the true professours thereof, to be euill spoken of. Let all therefore that will be accounted the true Church, and true Christians, be carefull to adorne the doctrine of God our Sauiour in all things, and that by a godly conuersation, and by doing of good workes.

C. The name of God be blessed for this our conference, whereby I finde my selfe much edified. There remaineth yet one thing more, which I will demand of you: and that is, how I may come to know, and be assured, that I am indeed a member of the true Church, and that I shall certainly be saued.

M. Be diligent to heare the Word of God preached.

preached. Read the Scriptures. Receiue often the Sacrament. Acquaint your selfe throughly with the aforesaid grounds of Religion. Ioyne hereunto earnest and hearty prayer. Set apart some time for these things, specially, be carefull to spend the Sabbath herein. And to all these things ioyne an holy conuersation, indeuouring aboue all things to haue alway a cleare conscience toward God, and toward men. In doing this, you shall at length come to that full assurance, whereof S. Paul speaketh, namely, that you are the child of God, and that nothing shall be able to seperate you from the loue of God, which is in Christ, Rom. 8. 38.

Babylon is fallen, is fallen.
Reuelations 14. 8.

Praise, honour, glory and power, be vnto him that sitteth vpon the Throne, and vnto the Lambe for euer more. Amen.
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